

# Universal Love.

In which a Visitation floweth through the Creation, that all people may be informed into the Truth, and in their several places come to walk in the Truth, and live in the Truth, to be a good favour unto God, and honour God.

- |                                      |  |
|--------------------------------------|--|
| 1 To Parents of Children.            | 8 To such as are in outward Government.                    |
| 2 To Masters and Damies of Families. | 9 To Ministers of Parishes, so called.                     |
| 3 To Servants in their places.       | 10 To such as practise in the Nations Law.                 |
| 4 To Aged People.                    | 11 To such as trade in Weights & Measures.                 |
| 5 To such as live a single life.     | 12 To such as buy and sell in Markets, or in other places. |
| 6 To young People.                   |  |
| 7 To Children.                       |  |

With a General Exhortation.

Also something concerning Faith, and Hope, and Love, and the Word, and Mans restless part, and the Election, and a Particular place of bondage opened.

That all may come to the Light of the Lord Jesus Christ, and to his Life and Power, and Wisdom; through which all People may love one another, & bear peace one amongst another, and deal justly one with another upon all occasions; that Justice, and Mercy and Equity, Sobriety, Moderation, Chastity, Temperance, Righteousness, Holiness, Peace, and Love, may have a free and an universal course, and the Creation may be at liberty, which yet is vexed in pain, and bears the burden of all disorder.

WILLIAM SMITH.

Printed in the Year, 1668.

## *A Table of the Principal Heads contained in this Book.*

1.	<b>T</b> O Parents of Children.	Page 2.
2.	To Matters and Dames of Families.	13.
3.	To Servants in their Places.	22.
4.	To Aged People.	29.
5.	To such as live a Single Life.	35.
6.	To Young People.	41.
7.	To Children.	48.
8.	To such as are in outward Government.	57.
9.	To Ministers of Parishes, so called.	67.
10.	To such as Practise in the Nations Law.	82.
11.	To such as Trade in Weights and Measures.	92.
12.	To such as buy and sell in Markets, or in any other places.	99.
13.	A General Exhortation.	106.
14.	Concerning Faith.	112.
15.	Concerning Hope.	117.
16.	Concerning Love.	121.
17.	Concerning the Word.	127.
18.	Concerning mans restless Part, and the Election.	134.
19.	A particular place of Bondage opened.	143.



An Epistle dedicated to the measure of  
Light and Life in all People.

**T**His Book is dedicated unto the  
most noble, and honourable, and  
worthy of all things, the prin-  
ciple of God in every man, knowing that  
it is the most excellent in vertue, and  
that from the beginning it hath loved  
the best things, and delighted in the  
plain simple path of Truth, and hath not  
at any time cunningly devised inven-  
tions; it hath ever been vertuous in  
goodnesse, and a true Lover of such as  
hath loved uprightnesse; it hath ever  
despised vice and vanity, and never  
could joyn with any evil thing; it hath  
ever been of an humble meek nature,  
and tender in compassion to all people;  
it hath ever been of a peaceable disposi-  
tion, and condescending to the lowest  
state; it hath alwayes loved the good,  
and delighted in the best things, and in  
innocency and simplicity the most per-  
fect, and in wisdom the most excellent,  
and it is most renownable in glory, and  
full of all riches and treasures, the gr

## The Epistle Dedicatory.

ces and excellency of its vertue and beauty, doth far excel the praise of men. And unto this principle alone, is this Book dedicated, as being unto me the most lovely, renownable, and for ever honourable ; for it is that unto me which is the chiefest good, and it doth communicate from it self, the riches of it self, and that to the glory and honour of its own power and wisdom over all ; and the matter which in this Book is contained, being received and accepted by it, I shall rejoyce in my labour however men distinct from it, may esteem it, for it is not the praise of men that I seek, howbeit I am moved to labour in the work of the Lord ; but I desire to be manifest to every mans Conscience in the sight of God, and to be approved by his pure eye that seeth secrets ; and let all glory and honour, and praise, and renown, be given unto him alone, for ever and ever : and unto the measure of himself in every man, I commend this Book in all humility, reverence and fear.

W. S.

To the

# R E A D E R.

Reader,

**W**Hen thou settest thine eye to read this Book, let the fear of God before it, and be not so hasty to read, as diligent to understand; for there is much communicated, and from the life of God published, that is not read in that from which it is given forth, but run over with a hasty mind out of Gods fear, through which the benefit that might be received, is lost, and the labour of those that would do good, doth not become so effectual; for when people do not read with a sound mind, they do not weigh the substance of the matter, nor do not prove their own present states, but hastily read without

*To the Reader.*

out understanding, and then the matter slips out of their minds, and the profit is lost, and the good intended, is not reaped.

Therefore Reader, be thou careful and first set Gods fear before thee, and read with that of God in thee; and consider through the several states which in this Book is opened, and try where thou canst find thy own place or unto which thou art nearest; for thou mayest certainly know with that of God in thee, and with that thou mayest feel, when thou read'st thy own state; for the witness of God will find thee, and will come close to thee when thy state is opened, and will manifest how it is with thee in thy place, and what order thou art in; and read with a single eye, and a simple mind, and then thou wilt profit: And do not charge the matter in this Book, to lye too much in duty, or to stand too much in outward things; for if thou read it diligently, thou mayest observe

*To the Reader.*

nat-  
the  
nd.  
full  
and  
and  
tes  
tr  
ace  
fo  
ha  
hou  
thy  
will  
nee  
ma  
ce  
ead  
nd  
no  
lye  
tou  
no  
ob  
ve

erve, that there is nothing pressed  
in duty, but what is required by the  
principle, unto which the duty ought  
to stand in all things; and though  
there be much which lye outward, yet  
the information reaches to the prin-  
ciple inward, unto which thou joyn-  
ing, thou wilt know that all outward  
things that is not manifested from it,  
will be reprov'd by it, unto which  
reproof thou art to yeeld thy self in  
obedience; and by obeying the prin-  
ciple which reproveth unrighteousness  
within, thou wilt find that all unright-  
eousnesse without must be denyed  
also, and that in obedience to the  
principle within; and thou may  
observe, that salvation is not publi-  
shed through any thing done, but by  
Jesus Christ alone; yet there must be  
obedience given unto him, before  
salvation be witnessed by him. So  
be sober and vigilant, and judge no-  
thing rashly, but weigh things cooly,  
and the answer will be given unto  
Truths

To the Reader.

Truths testimony, by that of God in thee; and whether thou wilt hear and obey, or neglect and contemn, yet the Truth will find a witness in thy Conscience, unto which this Book is commended; and if thou be careful and keep in Gods fear, and chuse the good, then may thou find profit and peace, and comfort to thy soul and if it so come to passe concerning thee, whoever thou art, I shall therein rejoyce.

*James*

W. S.

*James*

*James*

*James*

and so the child runs in delighting, and with  
 pleasure exerciseth it self in covetous practises,  
 and strives after the earthly treasures to please  
 its Parents, and the Parents account such chil-  
 dren, careful children, and provident & witty, and  
 the children are hereby tempted out of the path  
 of honesty, and so run in cozening, and cheating,  
 and defrauding for gain, and that is counted  
 policy, and the Parents will smile upon their  
 children, and in such things delight in them,  
 as being witty, and so teaches them and in-  
 structs them into such practises; and how are  
 children wronged in this place for want of good  
 nurture in the fear of God! And when wealth  
 and riches are heaped together, then the mind  
 is lifted up in pride, and the Parents they ex-  
 alt their children in haughtiness and pride, and  
 then they must have things suitable to their  
 outward condition; and so first teaches them  
 to be covetous, and then to be proud, and  
 poor children are lifted up in their minds at  
 the beholding their costly apparel, and their  
 gay cloathing, which by their Parents are pro-  
 vided, and for want of good nurture in this  
 place they run out of Gods fear, and out of  
 true order, and then their Parents train them up  
 in such things as they look at to be suitable  
 to their conditions, and so they put them to  
 learn musick, and dancing, and singing, and

with such like vain things poor children are wronged by their Parents, who should keep them in good order, and in the fear of God, and how do Parents allow their children liberty to sport and play and to be vain, and inform them into the expertnesse of such practices? and how are children exercised in vanity? and how do they spend such dayes in vanity, which they pretend to be holy dayes? and doe not all such dayes which they observe to be holy, end in prophanesse and vanity and wickednesse? and are not children at liberty upon such dayes to satisfie their vain minds in pleasures, and in sports, and run into headiness, and wildness? and the rest of dayes which they do not count holy, they turn their minds into covetousness and deceit: And are these things commendable for Parents, or for children? or are these things like Christians? and how are poor children, for want of good nurture in time, carried away into all manner of vanity, and so taken captive at the will of the Devil, who holds them fast after he hath taken them, and so vanity becomes natural to children, who know no better from their childhood; and what a dishonour is this to parents, who should be grave, and wise, and sober, and stayed, for them to encourage their children in such things, and behold them in



the practise of such things with delight ? such  
 things do not become a Christian profession in  
 no place, and to be sure it is not a Christians  
 practise, for it is unfavoury to God, and  
 grieves his spirit, and all that are guided by  
 his spirit ; and it is a trouble to Christians to  
 see vanity flow in as a natural streame, from  
 generation to generation, and the mind of  
 people to be so seated in it, as they study from  
 time to time how to advance it, and to train  
 up their children in it, for if children were  
 not encouraged in vanity, and trained up in it  
 when they are young, they would be more in-  
 nocent, and simple, and stand more in the true  
 order, for as they are children they are inno-  
 cent and harmless, and a child, as it is a child,  
 is more in the innocency, than it is all its life  
 time after, except it come to the Spirit of  
 God, by that to be regenerated ; and there-  
 fore it must needs be a great weight upon Pa-  
 rents in this case, for by training up their chil-  
 dren in vanity, they draw upon themselves  
 the childs iniquity, and by how much they do  
 encourage their children in vanity, by so much  
 the more do they wrong both themselves and  
 their children : Therefore it is of concern-  
 ment for all Parents of children to weigh the  
 matter, and in time to consider it, for cer-  
 tainly the Lord is grieved with evil deeds,

and with the disorderly walking of all such are out of his fear, and that Parents would be more mindfull of what they are intrusted with and to order it in Gods fear and Wisdom, that all they have under their charge may be a good favour unto God, and bring honour to his Name: for if it be not so, all his gifts are abused, and his Name dishonored, and there the Creation is out of order.

Now all Parents must come to that of God in themselves, before they can instruct their children in the fear of God; they must come to the Light in their own Consciences, and the Light behold their own present state, for being from the Light of Christ they cannot walk in Gods fear themselves, neither can they teach their children so; and is not that a grievous thing, when a whole Family is out of the fear of God, and both Parents and children exercised in vanity? and how doth wickedness flow like a flood from generation to generation, and one generation goeth and another cometh, and with every generation sin appeareth, and evil is practised, and groweth from one to another in full strength, and this is the ground, because that children are not trained up in Gods fear, for if that was so sin would dye, and in every generation it would grow weaker and weaker, and in time go

ch it would be rooted out, and the practise in it  
ould cease, and it would not be had in re-  
with remembrance.

tha Therefore all you Parents of children, mind  
goo the fear of God in your selves: and come to  
o h the Principle of God in your own Conscien-  
abuses, and yield your selves unto that, and o-  
e they it, and then you cannot see your children  
run into vanity, and suffer them to go un-  
Go reproved, if you once hearken to the voice  
the of God in you, and mind the Testimony of  
com his witness in your Consciences, to know in  
ndi your selves unto what reproof belongeth, and  
s, fo what the Lord alloweth, and so to answer  
anno the Lord in obedience, and come to know  
ca your selves changed, then you will be able to  
hat instruct your children in the same path, and  
ut o cannot suffer them to run into vanity, much  
chil less to train them up in it; and so in the prin-  
wick ciple of God you will receive Wisdom from  
on t above, and know the nature of it, in which  
ano Wisdom is the r order and good govern-  
n fir ment; then you cannot see your children lye,  
row and swear, and curse, and play, and riot, and  
l thi be vain in pleasures, and games, your eye  
e no will be over them in Wisdom, and in the  
s so gentleness you will reprove them, and in  
on i meekness instruct them, and when they do  
tim go amiss you will feel grief come upon you

concerning them, and when you are grieved for them in that state, then take heed you not fall into passion, and anger, and wrath and in that exercise your wills upon them and use your hand in severity towards them but in wisdom wait to be guided, that no witnes any fault which comes to your knowledge may first pass unreproved, neither any fault be too severely punished, for they are both out of true order, and you may know that when you have exercised your hand upon them in passion on that you are not free from trouble afterwards, when you come into coolness again you will be judged in your selves for your rashnesse, and then you will have trouble in your Conscience, and there is no profit to you children by that hand, because wisdom doth not order it.

Therefore ye Parents, who would have your children to do will, and to be happy, wait to be ordered in wisdom towards them, and keeping to the Light of the Lord, you will know both how to spare, and how to correct, and with a meek and gentle spirit bring them into order, and bend them in their tenderness, before the bad part grow stubborn and be strong for in their tenderness it will be easie, and whilst they are young and green the witness lies near them, and reproof soon reaches them, and

If there be but an eye upon them in the wisdom  
 of God, the witness will answer, and the bad  
 will be presently judged in them, which grow-  
 ing into more strength, for want of timely order  
 the darkness thickens over them, and then the  
 witness lies at a farther distance, and that which  
 at first might have been rebuked with a look,  
 will not then be brought down with a blow;  
 and here Parents both wrong themselves and  
 their children for want of wisdom; for they  
 give way to their children whilst they are young,  
 and so lets up the bad part into strength, and  
 when they come to behold things far amiss in  
 their children then they would bend them, and  
 cannot, and so lets up the bad nature over their  
 own heads, and then beholds their children  
 with mourning, which in wisdom might be  
 easily prevented. And this is a great wrong  
 both to Parents and children, and brings grief  
 and sorrow upon them both: Therefore order  
 is a sweet thing, when Parents have wisdom to  
 govern their children, and to nurture them in  
 the fear of God, and to keep them in duty and  
 obedience in the fear of God, then there is a  
 good savour both in Parents and Children, and  
 comely order beheld in the wisdom, and to  
 come into this comely order is a sweet savour;  
 and to inform children to the Principle of God  
 in them, and to teach them the fear of God,  
 and

and learn them to behave themselves modestly  
and soberly unto all people, this is good edu-  
cation, and also a good portion, and there is the  
good breeding, and the good manners, which  
decent and orderly, and is an order approved  
of God ; but to let them run at liberty, and bring  
them up in the foolish vain Customs, and teach  
them to observe Traditions, this is not order  
nor decent, though they be taught to observe  
all Customs, it is not good breeding, nor good  
manners, for those things are come to pass  
the degeneration from the good, and to teach  
children to bow, and scrape, and to put off their  
Hats to respect persons, this is not good breed-  
ing nor good manners, for good breeding and  
good manners is in the fear of God ; but he that  
respects persons commits sin, and is out of the  
fear of God, and such things are not approved  
of God, and that which he doth not approve  
doth condemn ; and to teach children to ob-  
serve Traditions in matter of Worship or other-  
wise, it is not good order, nor decent ; to teach  
children a formal Worship, or a formal Pray-  
er, or any formal practise accustomed by Tradition  
and doth not proceed from a present mani-  
festion of the Spirit of God, it is not good order  
nor decent, for the Lord doth not allow of  
traditional practise, which stands in form  
from his Spirit, and what he doth not allow

both reprove. And therefore the matter is  
 weigh y upon Parents every way, to keep their  
 children under nurture, and teach them the fear  
 of the Lord whilst they are tender, and in all  
 things to inform them to the principle of God  
 their Conscience, that with the Light of  
 Christ they may be guided, and with the Light  
 of Christ they may be taught, and by it order-  
 ed in all their wayes, and in all their doings;  
 when would mercy and truth spring in children,  
 and righteousness and holiness would naturally  
 branch forth, and children would become a  
 sweet savour in their Generation, and in their  
 places would fear God, and honour God, which  
 now grieves him, and vexes him with their  
 ungodliness and unrighteousness, vanity and  
 of sinfulness.

And so all Parents, mind your places and your  
 charge, that you may account to God with joy,  
 and not with grief, and alwayes inform your  
 children to the Light of Christ Jesus in their  
 conscience, the Light that shews both them  
 Praised you, your thoughts, and words, and deeds,  
 and reproveth for all evil, which is the principle  
 from which good order is brought forth; and  
 do not hastie with your children in any matter,  
 or let not bitterness arise at any time against  
 them, but in all meekness instruct them, and in  
 wisdom watch over them, so you will know  
 when

when to rebuke and when to cherish, when to correct, and when to spare, and the Rod then fall in its right place, and in minding Lord God, and receiving his Wisdom, with Wisdom order your children, so you will have comfort in them, and they will bless you into to come : but if you suffer it to be otherwise you will have grief enough in your own day, and in time to come your children cannot remember you with joy, and that is a sad state every way. Therefore walk in the fear of the Lord God, and love the Light of Christ with which you are enlightened, and in the Light you receive Wisdom, in which Wisdom is deceit and good order every way, and in every place, and this will be your peace, and your children's happiness, and they will grow in God's fear, come up in his power, and so from Generation to Generation Righteousness will spring, truth will spread abroad.

---



*To Masters and Dames of Families.*

**R**ule not in Lordship over such as are in place to serve you, but walk in wisdom towards them, and be tender over them in their places, that they may serve you with joy, and not with grief; and consider that God made of one blood all Nations, and such as have the lowest place distinguishable amongst men, if they walk in Gods fear, they are accepted of him; and you are not to exercise your selves in your own wills over them, though they be your servants, but are to order them in the wisdom of God, by which all things were made and created; in which wisdom you will see the use and service of all things which you have under your hands, and will see the Creation in its service in every place, and so come to know the end for which you have servants to serve you, and the service of that which you have to employ them in. And therefore let your care be to instruct your servants in the fear of God, for that is your right place as Masters and Dames, and keep them out of vanity, and in that let your care and diligence be manifested, for that is a good favour: And how do you wrong your servants and your selves by

by giving way to their liberty in vanity, for t  
 causeth them to run out of the fear of God, a  
 thereby wrongs themselves, and it causes yo  
 business to be neglected, which they ought to  
 carefull in; and when by their carelesness y  
 see your business neglected, then your passi  
 rises against them, and it may be hard words  
 speeches you may give them, and be full of f  
 and wrath, and thereby disturbs your own pea  
 and this is a great wrong to your selves, Fir  
 to have your business neglected, and Second  
 to have your peace disturbed, which by yo  
 timely care in your places, might both be p  
 vented; for did you but stand in Gods wisde  
 you would not let your servants run into van  
 in any case, but keep them in obedience to y  
 just commands, and in the fear of God to ans  
 their places, and not suffer them to run into w  
 ness, and sports, and plays, and upon those da  
 in which they do not follow labour, to keep th  
 in some good exercise in the fear of God, an  
 all things, and in every place, to inform th  
 to the principle of God in them; that which  
 proves sin in the Conscience, that searcher wh  
 tries the intents of the heart; this would br  
 them into staydness, and soberness, and c  
 ness, and keep them out of looseness and libe  
 at all times, and in every place, and when t  
 were free from your labour, they would be

sing themselves in something that is good and  
 holsum, and walk in the fear of God, and not  
 into madness, and sports, and spend their  
 me worse in those things, then if they were at  
 labour: And what good doth the obervation  
 of those dayes, when they are observed in vanity  
 and madness, and folly? had not servants better  
 be at their honest labour, than be at foot-ball,  
 and cudghils, and dancing, and revelling, and  
 drinking in Ale-houses, and exercising them-  
 selves in all manner of vanity? Do they keep  
 that day holy to the Lord, that practise such  
 things? or do they not pollute it more then those  
 dayes in which they follow their true labour?  
 And is not these things generally practised upon  
 the first dayes, which is called *Sunday*, or *Sab-*  
*ath-Day*, or *Lords-day*? and is not more sin  
 and vanity practised on that day, and that prin-  
 cipally by servants and children, then all the six  
 dayes besides? except some day that is observ-  
 ed as a Holy-day, in which ordinary labour cea-  
 sing, then vanity comes into agitation; and  
 masters and Dames not eying their servants in  
 wisdom, and to keep them in some good exer-  
 cise and practise, the minds of servants hunts af-  
 ter vanity, and they come together, and will say  
 one to another, *Come, What must we go do to day?*  
 And is not this a sad state, for a day to be ob-  
 served as a *holy* day, and people knows not what

to

to do upon that day ? and so not kowning  
 good, they run into evil, and brings forth wic-  
 ed practises after their own ungodly lusts, and  
 some pleases themselves with one thing, and  
 some with another, and so runs headlong in  
 vanity; and then if you have but a little need-  
 ful business to be done, your servants are to see  
 and then it may be you are angry & frets against  
 them, and charges them with carelesness and  
 negligence, in your business; which in it self  
 true, but are not you your selves the great  
 faulters, who keeps them not in subjection,  
 do those things which are good, and to follow  
 that which is honest in the sight of all men; and  
 is not labour an honest and a just thing in the  
 sight of all men? and is not vanity the contrary  
 for when people are in their honest labour, they  
 are bold, and cares not who sees them, but when  
 they are in vanity, there is a shame comes upon  
 them when sober people beholds them, and  
 sometimes they lurk into secret places to be out  
 of sight when they practise vanity. And do  
 not the observing such dayes after such a man-  
 ner, do more hurt than good every way ? is it  
 both Masters and Servants wronged in the  
 use of it, and the Creation burdened with it, and  
 Gods Spirit grieved?

But some may say, *If Servants have no liberty  
 they would be discouraged and cast down, and so*

*slaves*

ning  
th wic  
fts, a  
ng, a  
ong in  
le ne  
to se  
s again  
ness a  
it self  
great  
tion,  
o foll  
en; a  
g in  
ntran  
ur, th  
at wh  
es up  
m, a  
be  
nd d  
a m  
? is  
the  
it,  
o libe  
ad it  
flav

every would be great, if they was alwayes kept  
hard labour.

This doth not diminish any thing from their  
liberty, but adds unto it, for that which is pre-  
ended for liberty proves their greatest bon-  
dage every way; and they are far more in bon-  
dage to their vanity, than to their labour, because  
the mind and delight being in it, they are not  
so well satisfied, as when they are in the practise  
of it, and if they be at any time restrained, then  
they are in great bondage and trouble, and so  
the unruly vain mind worketh over the good,  
and if it be not satisfied they are in bondage to  
their own hearts lusts; for by their vanity and  
wicked practises their souls are oppressed, and  
there is bondage within, and by the exercise of  
their bodies in vanity, they will be so wearied,  
as sometimes they cannot follow their labour for  
some dayes after, and that is bondage to the  
body; then where stands their liberty, but in  
their vanity? and so uses their liberty as an oc-  
casion to serve the flesh; for it Masters and  
Dames did order their servants in Gods wis-  
dome, and if servants was kept in the fear of the  
Lord God, then there would be a true liberty as  
any service might open for their liberty, and it  
would not stand in observing dayes or times, but  
as any needful occasion might offer it self, for  
the servants benefit, then they might have true

liberty on their own behalf, and in their own business, as need required, and not be gainsayers; and they would not expect or desire any liberty beyond that, in any case, if they was but brought into Gods fear and good order; and they might then have liberty allowed them to serve the Lord, and to wait upon him, and to exercise themselves in the worship of his Spirit, at any time, or upon any day, as there might be occasion; and not to keep a day as a holy day, and pretend a worship to God upon that day, and profane that day, which they pretend to keep as holy, that is not good order nor decent; for to pretend the observation of a day, and a worship to God upon that day, and to go to a Steeple-house a few hours, and observe the practice of such Ceremonies as is there observed, and then to run into vanity and wickedness, the remaining part of the day, these things grieve the Lord from day to day.

Therefore you that have servants under you First mind the principle of God in your selves, the Light of Christ Jesus in your Consciences, and receive the testimony of it, and do not gainsay its reproof in your selves, then you will know what to reprove in your servants; and coming to the Light of Christ in your selves, with the Light to be guided and ordered in your own particulars, then you will be good patterns and

own b  
 nlaye  
 liber  
 rough  
 might  
 ve th  
 exerci  
 at an  
 e occ  
 y, an  
 y, an  
 o kee  
 ; fo  
 wor  
 Stree  
 acti  
 , an  
 e re  
 ieve  
 you  
 lves  
 nces  
 gain  
 know  
 ning  
 the  
 own  
 and  
 am

examples to your servants; for you being from  
 that of God in your selves, which should guide  
 you, and lead you into truth and righteousness,  
 you become bad patterns to your servants: And  
 how can you reprove or reform their evil pra-  
 ctises in any place, when their eyes behold you  
 in the practise of the same thing, which you in  
 words may reprove in them? nay, many times  
 you exceed them in vanity and profaneness, and  
 so are out of order in your selves, not being gui-  
 ded by the Light which is pure: And who are  
 convinced of profaneness, and in your selves are  
 ordered into moderation and soberness, and  
 have some desires after God, and sets up a pra-  
 ctise in your Families, of reading or expounding  
 Scriptures, and prayer, and singing *David's*  
*Psalms*, which you call Family Duties, Take heed  
 you be not enlured in that place, for there is  
 a danger lyeth near, though your practise may  
 have something of a shew of godliness in it, for  
 though at first you may practise such things in  
 some tenderness towards God, and performe  
 them as necessary Duties; and in that place  
 standing faithful to God in what is made mani-  
 fest, and not a further manifestation opened to  
 you, your practise is not condemned in that  
 place; but this is the danger; when the obser-  
 vation of a practise centers the mind in the form  
 of what is practised, and so in time is content

with the observation of the form only ; this is a place where many loses the life and the favour of it ; and that which at first was truth in it falls to in the manifestation and practice, doth in time become false, through the observation in the form only, and there the Kingdom of God is not found, nor true peace enjoyed.

But some may say, *Is not Family Duties good Order ?*

Yes, they are so, but not as they stand in the observation of a form only, for such a practice may be observed and continued, when there is not any thing of God to move unto it ; and the observation cannot then stand in the order of God, but in the disorderly part of mans own will, who sets his own time, and speaks his own words, and in that performs something as a service unto God. Therefore who are in this state and would have your Families come into good order in this place, keep your minds to the Spirit of God in you, and wait to know the motion of it, and it will shew you the time, and will give you words (if there be need) in the time and will move to prayer as there is need, and will teach you how to pray, and what to ask, for the Spirit knows your infirmities, and makes intercession with groans many times, when never a word is spoken ; and when the Spirit of God moves you to a Duty, either on your own behalf



this behalf, or the behalf of your Family, in any place;  
 e favour then neglect not that time, but call your Fami-  
 it sely together, and sit down in Gods fear, and wait  
 in time upon him, that in his Spirit you may discharge  
 in your Duty; and then if any thing be out of order  
 God in your Families, by which you are grieved, there  
 will be a word of Reproof given in the Spirit;  
 or if there be need of Exhortation, the Spirit  
 will give a word of Exhortation; and when it  
 is a time of Prayer, the Spirit will move to pray-  
 er, and give words in Prayer: And this will  
 stand in Gods order, and out of your own wills,  
 and you will have comfort in it, and this will  
 sweeten your Families, and make you a good  
 favour in your places, and the Lord will be  
 amongst you, and do you good.

So in all things mind that of God in you, the  
 Light, which shews sin in the Conscience, and  
 reproves the evil-doer in all his wayes, that in  
 the Light you may receive the wisdom that is  
 pure, and in that wisdom to order all things  
 you have in charge, to the Glory and praise of  
 Almighty God.

---

*To Seruants in their places.*

**Y**OU that are called to serve, be you diligent in your places, and in all things, and in every place learn to serve the Lord, for that is good and acceptable with him; and if ye serve the Lord in singlenesse of heart, then you will discharge your dutie in your places; and have regard to your places out of the eye-service; for if you onely serve well whilst your masters eye beholds you, that is but a service performed in awe to your masters eye, and is no more but an eye-service; but if you mind the principle of God, and stand in the fear of God, then will your care and diligence be to serve the Lord, and to serve your Masters as in the sight of God, for the eye of the Lord is alwayes present and beholds you; and whether your Masters eye be over you or absent from you, your care should be to serve the Lord, whose eye beholds you in all places, and at all times, and the intents of your hearts; and if you have thoughts at any time to neglect your Masters businesse, when you know that he is absent from you, is there not something in you at that time which doth manifest those thoughts unto you, and shews you that they are amisse?

that

that is the light of Christ in your Consciencess,  
 and is alwayes present to behold whatever you  
 intend ; and if you be at any time neglecting  
 your Masters businesse which you are intrusted  
 withall, and that your Master come and find  
 you so doing, are you not then judged in your  
 selves, and stand guilty of your offence before  
 your Master ? and that which judges you and  
 reproves you, is the Light of Jesus Christ in  
 your Consciencess, for you do bear judgment  
 in that case, and are certainly reprov'd in  
 your selves, though your Master speak not a  
 word unto you ; and unto that you are to keep  
 your minds, that with it you may be guided in  
 your service, and then there will be no need  
 of your Masters eye, no fear of your Masters  
 coming, for you will be found serving God in  
 the Light, and in his fear you will be doing  
 your Masters businesse, then you will stand clear  
 before the Lord in all things, and there will  
 be no shame come upon you, whosoever be-  
 holds you, or takes notice of you, for man needs  
 never be ashamed before men, that stands ap-  
 proved unto God in what he doth ; and if he  
 do not stand approved unto God, then he  
 hath a guilt upon him, and the witnesse of God  
 condemns him in himself, then if men but look  
 at him, the witnesse condemns him, and the  
 shame comes over him, for he stands guilty

before God though man cannot accuse him, so in the Light you will be found serving the Lord, and doing your Masters business justly, truly, and faithfully, as in the sight of God, as if your Masters eye were over you, and there will be a good favour both to God and honour to men; but when your minds are from that of God in you, then carelesse and negligence attend your places, and whether you serve or serve not, you are not careful, or whether you labour or labour not, you do not much regard, your Masters eye be not over you; and hence you are out of your places, and with that of God in you, which is just and true, you will in that place be reprov'd, and you can never be just nor true indeed, but as you come to the principle of God which is just and true, with that to be guided, which in all things you are to mind, for there is not any that either rule well, or serve faithfully, but such as come to be guided by the Light of Christ Jesus in themselves, and if you mind that when it doth at any time reprove you, then will Gods fear come to be placed in your hearts, and the awe of God will be over you, and that will keep you in carefulnesse and diligence, to serve God and please God, and your service to your Masters will be performed faithfully at all times, and in all places, whether your Masters

in, be present or absent, and you will not need to  
 bring any deceit to cover your faults from your Ma-  
 jesty's Masters and Dames, but in singleness of heart ap-  
 prove your selves to God, in all things where-  
 in your service lyes to your Masters; for when  
 any fault is done by you for want of taking heed  
 to the Light of Christ in you, and that the Light  
 reprove you in your Consciences for it, and  
 you with the Light come to see wherein you  
 have done amisse, and that you have not per-  
 formed your service faithfully to your Master;  
 and when your Master comes to blame you for  
 it, then to seek out covers by deceit, and to  
 forge lyes for your own defence (though with  
 the Light you see you have done amisse) this  
 is a very great evil, because it doubles the of-  
 fence in the sight of God; for first to do amiss,  
 and then to seek a deceitful cover, and make  
 lyes your refuge in that case, this is sharply re-  
 proved with that of God in you, which is just  
 and true, and neither the first nor the second  
 in which you can approve your hearts to God;  
 though by deceit and lyes you may blind your  
 Masters eyes, and keep your selves from blame  
 as unto him, yet the Lord beholdeth you, and  
 you cannot cleare your selves before him: And  
 this is weighty on your parts who are called to  
 serve, and then take heed of vanity in every  
 place, and do not use your liberty when you  
 have

have it to satisfie the flesh, nor do not seek  
 please your selves in foolish sports, but in  
 fear of the Lord improve your time in his se-  
 vice, and when at any time you have liber-  
 ty from your labour, then be serious in your mind  
 and take heed to that of God in you, and con-  
 sider for what end that time is allowed you, that  
 when you have it, you may improve it in some  
 holy exercise, according to what you know, and  
 not to spend it in Ale-houses, and in sports and  
 pleasures; and in the Light read the Scriptures  
 you that can read, and wait to understand them  
 and meditate upon the good things of God  
 and consider what you are in your selves with-  
 out Christ, and what your end will be if you dye  
 in sin; and in the Light waiting, whether you can  
 read Scriptures or no, your minds will be kept  
 to God, and you will redeeme the time which  
 you have vainly spent: and do not close with tra-  
 ditions in any place, but joyn to the Spirit of  
 God in your selves, and in that worship God,  
 and serve God, and serve your Masters faithful-  
 ly in your places, and be content with such  
 things as are provided for you, grudge not at  
 your meat nor drink, nor strive not after costly  
 apparel, but having food and raiment be there-  
 with content, and be not sloathful in your bu-  
 sinesse, but with a ready mind answer your pla-  
 ces diligently, and cheerfully, so will you be a

seek good favour in your places, and you will have  
 comfort in the end : And be subject to your  
 Masters Commands in all things that are just,  
 knowing that you are to serve ; and do not as-  
 pire into equality with your Masters, for that  
 brings up pride and haughtines, and is foolish-  
 nesse ; nor do not contemn any businesse, as  
 below you, but stoop down to the lowest, and  
 do it willingly, if you be ordered to do it ; and  
 do not seek after new places, and fresh servi-  
 ces, that will draw you into a restlesse state,  
 and finding some differences in places, your  
 eye will be towards that where you have best  
 pleased your selves, and when you meet with a-  
 ny thing contrary in another place, then you  
 are displeased with that, and then is ready to  
 say, it is but a Year ; and so your minds are  
 gone from your place, before you be well come  
 to it, and carelesnesse comes upon you, and your  
 Masters service is neglected by you ; and here  
 you are not right in your places, but unsetled,  
 and unstayed, and so would every year be re-  
 moving, if not sooner, and wandring, and try-  
 ing ; and this is a giddy head that runs out of  
 the fear of God ; for if you come to the Light  
 of Christ in your Consciences, and come to  
 walk in the truth, you will be setled and stayed,  
 and where you come to be placed you will  
 not have a desire to remove, but to observe your  
 place

place diligently and carefully, and let not your minds look out for ease in any place, so that you be not oppressed above your strength; for many do themselves wrong by looking out for ease, and so refuse service wholly, though able to perform it, and so fall into a way of labour in their own industry, and provides for themselves at their own hand; and this is something that would not be under Command, but would be a liberty and at ease, which doth not answer the Light of Christ, neither stand approved by it. So wait for Gods will, come, that with it you may be guided to stand and serve in your places unto which you are called, and depart not from the Counsel of the Lord.

---



*To Aged People.*

**G**Ravity is comely and honourable, it is worthy to be respected, and revered, but if you count your gravity from your gray haire only, then you erre in judgment, and do not understand what gravity is; and from hence many are accounted grave men, and do account themselves so to be, because they have passed over many yeares, and by the course of nature their haire are changed gray, and they are come into an aged state, and so you would be respected and honoured because of your gray haire, and because of the multitude of your yeares, and do esteem your selves to be the chiefest in wisdom, and of the deepest understanding, and of the greatest knowledge to order things aright.

Now this is not the thing which makes you grave, or sets you in a right capacity for true order; for an old man may have a strong will to advance something in his own eyes, and to set up something from his own apprehensions, and from this ground in himself he would not meet with an opposer, for he counts himself grave and wise, and of a deep understanding, and if any thing meet his will in opposition then

he

he is displeased, and the fretting froward  
 nature rises in the passion; and this manifesteth  
 that he hath not the Wisdome of God, that  
 peaceable, and so is not in the true gravity, nor  
 in that which gives sound counsel, which  
 grave and honourable.

Therefore I write unto you old men, who  
 have passed over many yeares, and now draw  
 nigh to finish your dayes, and yet know not the  
 true gravity, though you be full of gray haire  
 for gravity is in the sound and perfect wisdom  
 of God, by which wisdom all things were  
 made and created, and in that is the ancient  
 of dayes sitting, and there is gravity, in the  
 Life, and the Power, and the Wisdome which  
 created all things in right order, and beheld  
 them very good, in that is the gravity and  
 the sound wisdom; therefore unto that you  
 must all come, who yet do not know it, that  
 you may feel the ancient of dayes sitting in you,  
 with his Wisdome to guide you, then will true  
 gravity beautifie you, and make you honourable  
 in your latter dayes, in which gray haire over-  
 spread you; for look back to the beginning of  
 your time, and behold the swiftnesse of the  
 yeares that are past, and consider whether you  
 have assurance of Gods Salvation in your latter  
 dayes, and whether you be redeemed out of  
 the world, with all the vain customes and tra-  
 ditions

ligions that be in the world, and whether you  
 have Everlasting Peace sealed unto you in the  
 Covenant of God: Consider this with your  
 selves, and be serious, for it is high time for  
 you to awake, and that the time past of your  
 lives may suffice, in which you have wrought  
 the will of the *Gentiles*, and that now you may  
 come to redeeme the time which you have  
 spent, for many of you have spent much time,  
 but few amongst you that hath redeemed it,  
 and through the custome which you have obser-  
 ved in your time, you are bound up in what you  
 practise, and it is a very hard thing to pluck up  
 your root, because it had a long time to spread  
 its self in the bottome, and it is very hard to  
 cut down your branches, they have had so long  
 time to grow in strength; and you having seat-  
 ed your selves in the depths of customes and  
 formality, it is a very hard thing to remove  
 you out of your habitations, and you have much  
 to say in your own defence, and can plead the  
 antiquity of your standing, and the multitude  
 of your yeares, and so you would uphold such  
 things as hath been accustomed to you, and you  
 can hardly believe that any other thing can be so  
 right and good as what you practise, and you  
 seat your selves in this perswasion, because you  
 are old men, and so you love your Church, and  
 you love your Ministry, and you love your  
 Worship,

worship, & you can plead antiquity in your yeares  
 and for your practises, and can say, thus it has  
 been all my time ; but consider your present  
 times, and how it is with you now, for many  
 yeares may bring many things to passe, and  
 that which seemed right in the beginning, may  
 prove wrong before the end, and so you may  
 erre in your observations and customes, for God  
 is not limited to time or persons, but man-  
 ifests himself after the good pleasure of his own  
 will, and you are to mind the present manifesta-  
 tion of God in you, and in that wait to know  
 the mind of God in your present day, for reg-  
 neration must be wrought in you, or you can  
 not have a part in Gods Kingdome ; and it is  
 little child that is heir of the Kingdome, a  
 child born again, not of flesh, nor of blood,  
 nor of the will of man, but of God, and  
 the child is the heir, and was before your dayes  
 though many yeares you have passed over ;  
*before Abraham was, I am,* saith Christ, who  
 is the first and the last, and here is Christ before  
 you, and Christ after you, and without Christ  
 your dayes will end in sorrow, and your last  
 end will be grief.

Therefore come to his Light with which  
 you are enlightened, the Light that manifests  
 your sin, and reproves you for your observa-  
 tions, and wait to receive Christ in

Light, and do not cast his reproof behind you,  
 then will you know the ancient of dayes, who  
 is the first, and he will be born a little child  
 who is the heir of promise, and of the Kingdom,  
 and life without end; and this is gravity, when  
 Christ ruleth in man, and his wisdom governs  
 man, then are gray haire made comely, but it is  
 the wisdom which is honourable, & the fullness  
 of this age will end in joy and peace. There-  
 fore mind your day, which at the longest is but  
 very short, and think not to say with your selves,  
 we have lived many yeares, and we have seen  
 many things, and we hope that God will shew  
 mercy, this will not be a sufficient streſſe to up-  
 hold you; nay though you may say you believe  
 in Christ, and that he is your Saviour, yet in  
 your latter end he will not stand by you, whose  
 works deny him, for he is pure, and holy, and  
 righteous altogether, and there is no uncleane  
 thing can come into his Kingdome; therefore  
 you must deny your old things, and your ancient  
 customes, which you have lived in after the  
 flesh, and believe in the Light and Power of  
 Christ, in which Power a new birth is born to  
 inherit the Kingdome, and except ye enter the  
 Kingdom of God as a little child, you can in no  
 wise come therein: So you must believe in the  
 Power of Christ manifest in you, which is a re-  
 moving Principle in your Consciences, and

checks you for evil thoughts, words and deeds, and by believing in the Power, the times will dye, and all the observations and old fables will dye, and the world and all the things that are in it will dye, & all your old affections and lusts which you have loved and delighted in, in the world, they will all dye, and a new life you will then know in Christ, and his wisdom and his wisdom will cloath you, and then you will know the first, who is the antient of days, to sit in you, and by his wisdom govern you, and that is gravity which is honourable: spend not your dayes any longer in customs and traditions, but make hast and redeem them, and delay not to turn to the Light in your Consciences, the next reproof which you will certainly feel, the next evil thought you think, word you speak, or deed which you do; and by turning to the Light, and obeying the Light you will come to receive Gods wisdom, and in that to order all things to his glory, and so be a good favour to God, and leave a good favour behind you when your dayes are finished, for the eyes of many are upon you, because you are old men; and if any miscarriage come to passe by you, or any thing be acted or done that is amiss in any place, then many receive strength in the same thing, and are encouraged to praise it, because they have observed

same  
not ho  
bad f  
stain a  
palle  
be circ  
you ha  
joy.

S In  
T  
any st  
that w  
kept  
peace  
there  
lyes  
our w  
the  
Tem  
is cu  
an o  
strik  
titu

san

same thing to be done by you; and this doth  
 not honour your gray haire, when you are a  
 bad savour in your generation; but it brings a  
 stain and a blot upon your name, and you will  
 passe away with an ill savour. So in all things  
 be circumspect, and redeem your time, for  
 you have but a little, that you may finish with  
 joy.

*To such as live a Single  
 Life.*

**S**ingleness is a good state, and in that state  
 Temptations may be resisted as easily, as in  
 any state whatsoever out of the Life, and they  
 that walk in the Light, and with the Light, are  
 kept single every way; they may receive much  
 peace and satisfaction in their condition, for  
 there is not such a necessity of outward care  
 lyes upon a single life, as upon such who are  
 outwardly joyned; and so Temptations may be  
 the more easily resisted in many places; for  
 Temptations come the strongest when the mind  
 is cumbred in much carefulnesse; and there is  
 an opportunity in that place for darknesse to  
 strike in and enter, and to be amongst the mul-  
 titude of thoughts, and in thoughts cumbred in

caring, in that place Temptations lye neere  
 and proffer themselves unto that part which  
 is cumbered in the care; and is a common thing  
 amongst people that are not redeemed, who  
 have not faith in God, nor cast not their cares  
 upon God in every condition, to let forth their  
 minds into much carefulnesse, and so into  
 cumber; and in that place they are rowled  
 and down in the cares of this life; and is  
 much nearer unto a people who are outwardly  
 joyned, and have Families of children to provide  
 for, then it is to those that live a single life  
 so that a single life is outwardly the freest state  
 as it stands related to its own singlenesse, yet  
 not such a state as can be said is wholly free  
 from Temptations, but lyes exposed to many  
 dangers and snares, notwithstanding it may be  
 a single life in its own relation outwardly, and  
 is a state which may be passed more easily  
 through than a joyned state; yet such have  
 need to set their watch in the Light, lest  
 their enemy steal upon them unawares, though  
 whilst they serve themselves through their  
 singlenesse, he do not come upon them in  
 other way; for if they stand free from care in  
 relation to their singlenesse, which is a state  
 that few come unto; but if it be so with any  
 and that Temptations do not point at careful-  
 nesse, yet they may point at ease and security.



need there may be a sitting down in an easeful state ;  
 rich and being well provided for in the outward,  
 this and having enough on that hand, and no charge  
 to look after, or to take care for , there may  
 be a sitting down in a secret joy of their own  
 happinesse. And now mark, though Temp-  
 tations do not here poynt at carefulnesse,  
 yet they point at security and ease, and being  
 joyned unto on that hand, there is a sitting  
 down in the fulnesse of what is possessed out-  
 wardly ; and so no exercise in the mind, ei-  
 ther by faith in God , or trust in him, but an  
 easeful state, in which state God is the soon-  
 est forgotten ; and in this place people may  
 sit, and not have God in all their thoughts ;  
 and therefore it is not how a single life stands  
 in relation to it self, but how it stands in re-  
 lation to God ; for it may be single in rela-  
 tion to it self, and yet in that state falls in-  
 to the greatest snares, and entanglements ; and  
 where there is a full state in a single life,  
 the mind not being redeemed out of the  
 world , there is a Temptation lyes in that  
 place ; and that part which is alive to the  
 World, that part would heape up the Worlds  
 Riches, though such a one do not know who  
 shall possesse them ; and in this place a single  
 life may be deeply entangled in the World  
 with the care and deceitfulnesse of Riches ,

and then by Riches and Wealth there is seeking after honour and esteeme among men, and to be honoured because there is fulnesse of Riches, and that exalteth in pride and haughtinesse, and there may be so in such a one an eye open towards a joyed state; and by his Wealth and Riches gathered, he would be accepted into an answerable Condition of the same, and so through his single life, is seeking advancement into a Joyed state; and this is a great evil and bondage: So a Single life may run as far from the Kingdome of God, as those that are Joyed together, and have Children and Families to provide for; and it is not how any man or woman stands related to a Condition outwardly that makes them accepted of God, but how they stand to God with their hearts and minds in every condition: So all that be in a Single life outwardly are to be careful how they stand in relation to God, and how their minds are exercised, and in what; that whilest they are Single in relation to the outward, they do not fall under the powers of darknesse within, and so be taken and snared with their minds amongst many entanglements, and yet look at themselves to be freest in their Single life; for that which makes all people happy, and every condi-

tion sweet, is to answer the Light of Christ  
 Jesus manifest in their Conscience, and then  
 however they stand in relation to an outward  
 state, they will have peace with God, and  
 comfort in their places; and whether Joyn-  
 ed or Single, the fulnesse of the Lord God  
 will measure forth a portion unto such, and they  
 will possesse his blessing both inwardly and out-  
 wardly; so to be Single to God in the Light is  
 a joyful state.

And all you that are Single in your life  
 as to the outward, and are in some places  
 freed from cares and cumbers, which some  
 that are Joyned may be in; take heed of ease,  
 and take heed of covetousnesse, and pride,  
 and turn your minds to the Light of Christ  
 Jesus in your Consciences, and with the Light  
 you will see that you have need to be care-  
 ful, and to be watchful; for except you be  
 Regenerated and born again, you are at as  
 great a distance from the Kingdome of God  
 as those that are Joyned; but if you come  
 to the Light and Power of God, with the  
 Power to be born again, then you will come  
 into Freedome by the Son, and will be free  
 indeed; and then will your hearts and minds  
 stand Single to God, and your care and con-  
 fidence will be cast upon God, and his Pow-  
 er, and Life, and Wisdome will cloath you;

and you will then be a good savour in your  
 places, and will be ready to do good with  
 that you have, and to honour God with what  
 he gives you; and so a Single life in the out-  
 ward, and a Single mind to God in the in-  
 ward, may here clap hands with Joy: and  
 whether Single or Joyned, or how people  
 may stand related to such outward states,  
 that doth not put a difference to the inward  
 Joy, and Peace, and Comfort of the Lord,  
 but being faithful to the Light, and walk-  
 ing in the Light and Fear of the Lord, and  
 so to be born of the Seed Immortal of God,  
 there is a Single, upright, innocent mind  
 known, and whether outwardly Joyned or  
 Single, the Seed of God is felt, in which  
 is blessing.

---

*To Young people.*

**Y**OUNG men and women, the prime of your dayes are now present with you, and the dayes past you cannot call again, nor the dayes to come you know not ; and now, as you have a present time, and a present day, mind the Lord God, and his fear, that the dayes to come may not slip away from you, and end in sorrow ; for though you be naturally in full strength, and in the prime of your dayes, yet the Lord can cut you down in a moment, and bring your dayes suddenly to an end, for he is God, and there is not another, it is he that formed you in the womb, and hath brought you forth in your Generation, and hitherto hath prolong'd your days ; and he hath not only brought you forth in a natural Generation, but he hath also placed in you a measure of light that is pure of himself, and is immortal, which in your Consciences doth manifest it self in brightness, and is a true and faithful witness for God : And this hath the Lord God done for you, and therein his love is manifest unto you ; and you are to mind that principle of God which is pure, above all things, and to keep your minds stayed in it, and when you are reprov'd with it, then do not start aside, but

but close in with it; and with its light you may behold your selves amiss, for as your minds are from that of God in you, you are exercising your full strength in vanity, and spending the prime of your dayes in folly; and the further you go forward in that path, the longer will be your return, and the sharper will be your judgment. And what profit doth vanity bring you, when you have been in the mirth of it one day? doth it not passe away from you the next day? and do you not feel that reproof overtakes you, and that the witness of God in your Conscience smites you, and you many times are brought to mourn in secret? and doth not your joy and mirth in vanity here end in sorrow? for being in your full strength, you pursue vanity with eagerness, and you sport your selves as if you could never sport enough, and the diversities of vanity your minds run into; and with such things you grieve the Lord,

Therefore consider your day and your present time, and spend not your full strength in vanity, and say in your hearts, God shall have our latter Age; but this is our prime time, and if we do not now rejoyce and be merry, we shall never have such a time again. This is your own way, and you please your selves in it, but know, that for all these things God will bring you to judgment. And what if he cut you down in your

full

full strength, and in the height of your vanity? then as Death leaves you, Judgment will find you, *and in the grave there is no Repentance.*

Therefore, young people, Consider your present day, and let all your vanity go, it will never bring comfort in the latter end; and to live in that, and please your selves in that, which will not give you peace in the end, what is the profit for you reap by it? Surely no more but the satisfying of your vain minds, which God will judge, and that is a sad state: And now your full strength being naturally upon you, and the bad nature being at liberty in you, you must needs run in the swiftest stream of vanity, and that mind seeks to please it self, and to behold it self in the excellency of its own forme; and so you adorn your bodies with costly apparel, and broidered hair, & many foolish, needless things, which are of no use nor service, but to please your haughty minds.

Therefore, Young people, *Remember your Creator in the dayes of your youth,* and whilst you be in your full strength, give up your selves to serve the Lord, and turn to the Light with which you are enlightened, and be obedient unto the Light in all things, and when it reproves your vanity in any place, then love it, and part with your vanity for it, that you may walk in it, and that will reform your wayes and doings where-  
ever

ever they are amiss, and will do you good  
 your latter end ; and by loving the Light, and  
 denying your selvs to your vanity and pleasures  
 the Light will lead you and guide you in a way  
 that you do not know, a way of true Joy and  
 Peace, where no unclean thing can walk : And  
 this will do you good, and in the Light you will  
 have an understanding given to discern things  
 that be amiss in every place, and you will come  
 to see, that those customs your Parents trained  
 you up in, and taught you to observe, that they  
 are all vain, and not worthy to be observed  
 and so wherein you have been amiss, in the various  
 Customs and Traditions ; if you love the Light  
 it will reform your wayes and your doings  
 where they are amiss, and that will dye which  
 you have observed out of the Truth, in any Custom  
 some or Tradition which you have been accustomed  
 to, and have been taught by your Parents  
 to observe ; for many young people that  
 comes into such a custome of things in their  
 fancy, being taught to observe them by their  
 Parents, that in their youthful dayes they  
 find them natural to them in practise ; and so young  
 people are much wronged in their infancy, while  
 they are not capable of any more than what they  
 receive from others, and follows that in the custom  
 some and practise as a right thing, and so walk  
 by the Traditions received from their Fathers  
 and not after Christ the Light, the Truth,



Power and Wisdome of God : And therefore young people, take heed to the Light, for that is the thing you must all come unto, if you come unto God, and depart out of all your vain customs, and fashions, and traditions, your pride, and vanity, and false worship, and learn of Christ who is meek and lowly, that he may baptise you into his Death while you are young, and that he may raise you up in his Life to bear witness to his Name in your Generation ; so you will be a Generation in time to come, and will be good patterns in your places to the young Generations that are to succeed you : And as evill hath entered by disobedience, and flows into Generations as a natural stream in vanity, in Customs and Traditions, so by Christ Jesus righteousness may spring and flourish, and flow in from Generation to Generation ; and then will all Generations be blessed in their Generation, and have the power and presence of God amongst them. So you coming to be ordered in Gods Wisdom in your Generation, and walking in meekness and humbleness of mind in your Generation, and in love and peace unto all people, you will then be a sweet savour in your Generation, and your savour will descend to Generations to come, and then will the Lord delight in you, and multiply your Peace and Joy, and fill you with his blessing. So young people, fear the Lord God in your day and time, that it may be well with you in your latter end.

To

## To Children.

**L**ittle Children, there may be many of you at present, who are not capable to receive Information, which in time may grow into the state, as to be sensible of your conditions ; and as you that are not now capable doe come into a capacity, let your minds be kept to that God in you, so will you in your day come to the truth, and walk in the truth with those, which in this present time are in a capacity to be informed into it, and are made willing to receive it. For children, there is but one Truth, and the Truth is Christ Jesus, who through all Generations is the same, and the Truth is the Way to God, and leads to God ; and so Christ Jesus is the Light, the Way, the Truth, and the Life, and there is none comes to the Father, but by him ; and Christ saith, *Learn of me, for I am meek and lowly, and you shall find rest for your souls.* So you must mind the Light with which Christ enlightens you, - which Light is in your Consciences, and with its Light it will let you see, when you think any bad thoughts, or speak any bad words, or when you do any thing amiss ; if you tell a lye, it will shew it unto you ; if you swear, it will let you see that you have done

mis; if you be angry, or froward, or perverse,  
 or hasty, the Light will let you see that you  
 should not do such things, and will make them  
 manifest unto you to be evil; then when you  
 see the evil with the Light, love the Light that  
 shews it; and if you love the Light, the Light  
 will guide you, & lead you in the way of peace;  
 and if you keep your minds unto it, and love it,  
 then you will not walk in darkness, nor run into  
 the evil deeds of darkness; and this will be your  
 peace. And upon the first dayes, which the  
 Heathen calls *Sunday*, do not run into wicked  
 practises, but seeing it is a day in which people  
 do not follow their labours, be careful that in  
 keeping of it, you keep it to the Lord; and take  
 your books, and read in that which is good, you  
 that can read; and when you do not read, and  
 you that cannot read, keep quiet, and be still,  
 and sit in the fear of God, and do not run into  
 vain sports, which upon that day is practised and  
 observed, for then you will grieve God that  
 made you, and he will correct you as disobedient  
 children: And when you read the Scrip-  
 tures, read them in the fear of God, and not  
 with a vain mind, and wait to understand what  
 you read, for the Scriptures was given forth from  
 the Spirit of God, and you cannot understand  
 them, though you read them, and get them as  
 they are in words into your Memory, but as you  
 come

come to a measure of the Light and Spirit of God in your selves, which is the same in you, according to measure, as was in them that gave the Scriptures forth; for the Scriptures, which were given from the Spirit of God was given forth; they are true and faithful sayings of the holy men of God, who knew God in his power, and in his life, and in his wisdom. But children, the Scriptures are spoken to divers states, and are used in divers administrations, and yet all from the Spirit given forth; and as you read in places, then consider with your selves, what that administration is in it self, and unto what state it is spoken, and whether you can witness that state in your selves; and as you read in the Light, and wait in the Light, the Scriptures will open to you, and you will come to know the Scriptures fulfilled in you, and then you will understand them, and have comfort in them, or otherwise they will not do you any good to read them. So when you read any place of Scripture, then weigh it well in your minds, and consider whether that Scripture be fulfilled in you, and how your state standeth in relation to that state which the Scripture speaks of: for you may read in the Scripture, that it is said, *Remember thy Creator in the dayes of thy youth*; then consider that Scripture well, and examine your selves, and try whether you remember your C

or forget him, for if you do evil, then you  
 get your Creator ; if you do not walk in his  
 way, you do not remember him ; if you tell a  
 lie, or be froward, or sport your selves in vani-  
 ty, you do not then remember your Creator, and  
 erre from that Scripture, and from the Spi-  
 rit that gave it forth ; and then what good will  
 the Scripture do you to read it ? for people  
 have read them, and heard them, and the Priests  
 have been giving meanings to them long enough ;  
 what better are such for reading and hear-  
 ing them, or for the Priests meanings either con-  
 firming them, who are from the Spirit in them-  
 selves, from which they were given forth, and  
 know not the fulfilling of them. And you  
 may read in the Scriptures, that Christ said,  
*he is the Light of the World ; he that follows me*  
*shall not abide in darkness.* Then consider where  
 you are, for if you be come to the Light, and  
 follow the Light, then you dare not lye, nor  
 fear, nor be froward, nor proud, nor heady,  
 nor vain in any thing ; for if you live in such  
 things, you are in darkness, and under the Pow-  
 er of the Devil, and doth not follow Christ the  
 Light : then what good will the reading of the  
 Scriptures do you ? or what is the profit which you  
 may by reading the Scriptures, and to read that  
 Christ hath spoken such words, and to have a  
 lie in you that the words are true, and you  
 E your

your selves be in darkness, and under the condemnation of the Light, because you do not follow it? you have no profit at all by reading the Scriptures. Again, you may read in the Scriptures, that Christ saith, *Learn of me, I am meek and lowly.* Now if you be heady and hasty, then you do not learn of Christ; so you are from both the Scripture and the Spirit; then what do you profit by reading them? And so of all the rest of the Scriptures in their places. Wait to understand the administration and the condition, and not only how it might lye to others then, but how it lyes to you now; for the Scriptures say *God resisteth the proud, and giveth grace to the humble.* Now there is two states spoken of in those words, and also two administrations, one of resisting, and the other of giving, for God resisteth the one, and gives grace to the other. So to understand this in your selves; for if you be proud, and exalted in your minds, and make your selves merry over the witness of God, then doth God resist you in that state, and you cannot come unto him, but lyes under the administration of his Justice, and under the condemnation of his Power; but if you be humble-minded, and bow to the Light, and obey the Light, then God will give his grace unto you, and you will be partakers of the administration of his grace, and his grace will save you from the Devil's power.

power, for pride is the Devils work; and whatsoever your minds do advance into, or are lifted up in, wherein you seek any glory or praise to your selves, that is the work of the Devil, and is resisted of God; but your minds being kept humble before God, that is his own work, and he doth not resist that, but gives his grace freely to it, and his grace saveth; and then you will know that Scripture fulfilled in you, where it is written, *By grace ye are saved, through faith:* so by believing in the Light, the mind with the Light is kept humble to God, and he gives his grace, and by grace is Salvation known through faith; and then you will come to know that Scripture fulfilled, where it is written, *He that believeth is saved;* for your belief standing in the Light, and you coming to obey the Light, as it manifests it self in your Consciences, then you come out of darknesse, and out of sin, and so from under the Devils power, and follows Christ your Saviour; then you will know Christ to be your leader; for if you obey his Light, and follow his Light, then he becomes your leader; and you will come to see what he turns your minds from, and what he leads you out of, and also what he turns your minds into, and what way he leads you in.

(So mark children,) when you are in sin and vanity, the Light of Christ doth secretly check

and reprove you; then standing still in obedience to the Light which reproveth you, the Light turns your minds from the sin, and from the vanity, and gathers your minds to it self, in which there is no sin; then you yielding to the drawings of the Light, and loving the Light, it leads you out of that which it doth reprove you for, and so you come from under the condemnation and receives the mercy, and the Light leads you into holiness and goodness, and justifies you. So Christ turns from the sin, and then leads out of the sin, if you yield your selves to obey him, and he also turns to that which is good, and leads to the enjoyment of it. And this is the way of peace, and this is the way where the truth is found, and where life and durable riches are possessed; and in this state you will know Christ the Light, the Way, the Truth, and the Life; then you will know that which is good, and will live in that which is good; and then you will be servants unto God, and not servants to the Devil; and then God will love you Children, and he will shew you favour; for all that live in sin, are servants to the Devil; all that are proud, and heady, and high-minded, all Drunkards, and Swearers, and Lyars, and prophane persons, all that sports, and playes, and follow vanity, they are all servants of the Devil, and that is his work they are doing, and rejoycing



in, and such are out of the favour of God : But all that obey the Light, when for such things it doth reprove them, and with the Light comes to be drawn out of them, then they depart out of such evils, and cannot serve the Devil any longer, but yields themselves servants to obey Christ, and follows Christ, and he leads them in humility and lowliness of mind, and he teacheth them to be sober, and to speak truth, and to do justly, and to walk always in fear before him : And when you come into this state, then you are servants of Christ, and know his power that hath redeemed you from under the power of the Devil, and so you come from darkness to the Light, and from the power of Satan to God ; and then you know that Scripture fulfilled in you, and are come to the power which remits your sin unto you ; for Children, you are conceived in sin ; and though you may not have committed much sin actually, because many of you are young in years, and in the state of infancy, yet you bring the Root of sin with you into the world ; ( mark, ) the Root of sin is in you from your natural conception, and as you grow in your natural state ; from that root are all the evil branches nourished, and so springs up, and is manifested by you, and then sin is actually committed by you, and the guilt comes upon you, which before you was clear of, though the

root of sin was in you. All people that are out of the truth, may learn what this means, though it be written to children; for sin lies in the root from your conception, and then you coming to be acted by the Devil, who in that root is lodged, you actually commit sin, and comes under condemnation; and by how much you actually commit sin, by so much the more doth the body of it grow and increase, and the greater the body grows, the harder it is to be broken.

Therefore, little children, I write unto you in much love, because many of you are yet innocent, and knows not your right hand from your left, that you in time may be careful, for in your tender years you are as young Plants, easily benighted, but growing up into a fuller strength, you will not so easily be made subject; for if you come to be wrapped into the root of sin, and delight your selves in the action of it, there will be sharper Judgment from the power of God. rise against you, and be executed upon you, and greater will your condemnation be; for, as I said before, that the greater the body of sin is, the greater will be the Judgment, and it will fall with a greater weight upon you, and the hand of the Lord will be more sharp in severity against you. So do not increase your own burdens, by increasing the body of sin, for every sin actually committed by you doth add to the body of it.

but whilst you are young and tender, mind the Light of the Lord God, and his power in you, and you will be kept clean in your infancy, and so come to be planted into the Root of life, whilst you are young, and be nourished in the love of God, and spring up as tender plants in the hand of God, and he will beautifie you with the holiness of his Life, whilst you are young, and you will be unto the Lord a chosen Generation, and Generations to come will call you blessed.

And so children, mind the love of God, for God hath much love unto you, for you are not so much defil'd with sin, as many others in whom the body of sin standeth; and the Lord would not have you to commit sin, and to defile yourselves with it; but his love is to you in Christ Jesus the Light, that you might be cleansed whilst you are young, and be kept clean throughout your dayes; and if you mind the Lord, he will do you good, and make you a blessing in his hand, and you will be a good favour in your present Generation, and so truth and righteousness will naturally flow unto Generations to come, and the Seed of the evil-doer with his evill branches will be plucked up, and rooted out; and the pure Seed of God will spring and increase, and bring forth its natural fruit of holiness, and mercy, and all goodness; and the glory

of it will spread abroad through Generation and it will become a covering over the earth, as waters cover the Sea. And now children, you being careful to walk in the fear of God, as you are brought forth in your natural Generation, so to pass your dayes in all humility and fear, that your savour may be sweet in your Generation, and that the end of your dayes may close in the righteousness and holiness of God, that the next Generation which is to come may feel the sweetness of your savour, and that you may leave a sweet savour behind you, in the life of God.

So little children, I have briefly informed you in many places, and in much plainness I have spoken truth to your capacities, that you may feel the witness of God in your own Consciences give an answer, which if you take heed unto you will do well ; therefore be careful, and the Lord God Almighty give you an understanding in all things, that you may be a sweet savour to God, and honour God throughout your dayes, so he will make you children of his Kingdom, and heirs of his blessing for ever.

---

*To such as are in outward  
Government.*

**T**He wisdom of God was the first in Government, and by wisdom the whole Creation was brought forth in a holy Order, and by wisdom was governed in its created state, and the whole Universe stood subjected in that state unto Wisdom's Government, and there was no disorder nor confusion throughout the whole body of the Creation, but every thing as it was brought forth in Wisdom's time and order, so it was subjected under the power of Wisdom's Government ; but when man degenerated from the Wisdom of God, by which all things was made and created, then he went from under the power of Wisdom's Government in himself, and became actually disposed in his own wisdom, and thereby lost his Dominion in Gods Wisdom : And this was his fall, he fell from the Wisdom above, that is pure, into the wisdom below, that is earthly, and sensual, and devilish ; and there the disorder came into him, which by his own wisdom he could not rectifie. And since the orderly Government of Wisdom hath been lost, there hath been disorder

order amongst the Sons of men, and so there hath been a setting up of some, who have been appoynted for the work of Government, and to rule with their power to keep order amongst men, and to keep them in peace one amongst another, and to preserve every man every way in his proper state wherein he outwardly is placed: And in this place *Moses* was appointed and set to govern *Israel* in the wisdom of God; and it is said that *Moses was the meekest man upon the earth*, and he governed *Israel* in meekness, and in wisdom, and was a Magistrate for good unto them; and the Law that was given him of God, he was faithful in the execution of it, and the transgressors came under his power, and the righteous was set free, for the Law was not made for them, neither did *Moses* execute it upon them. And in those dayes true Justice had a free course from the wisdom of God in *Moses*, and he was a praise to them that did well, and a terror to the evil-doers: And here he had the Sword placed in his right hand, and it went over the head of the transgressor, and brought the transgressor into subjection: And this was true Judgment, and righteous, and the execution of the righteous Law, stood in the righteous principle of God, which principle did endue *Moses* with wisdom and with meekness to govern. And the Scriptures mention divers Governments,

ments, which in Ages past have been set over the people, and some of them ruled in righteousness, and under them the people had peace; and some that ruled in cruelty, and in their dayes the people had trouble; and such Rulers turned against the righteous, whom they should have protected; and then there was a complaint that justice was turned backward, and equity could not enter, and that justice was fallen in the streets, and that the righteous was become a prey; ( Mark,) the righteous was become a prey, and such were wicked that made a prey upon the righteous. And these things came to pass, either as the Rulers received the wisdom of God, or contemned it; for without the wisdom of God, it is not possible that any should rule for God, or should decree judgment in righteousness, or minister it with a good understanding; for *Solomon*, who was endued with wisdom, and ruled in wisdom, whose Memory doth not perish, but is a good savour this day, he saith, *The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth do I hate. Counsel is mine, and sound wisdom: I am understanding, I have strength. By me Kings reign, and Princes decree Justice; by me Princes Rule, and Nobles, even all the Judges of the earth. I love them that love me, and all that seek me early shall find me, Prov. 8. Now mark,*

mark, the fear of the Lord is the first step into true Government, and the fear of the Lord is to hate evil, pride, and arrogancy, and the evil way; so both the evil, and the evil way must be hated. But where such are in Government as do practise evil, and delights in evil, and walks in the evil way, and in pride, and arrogancy, then they do not walk in the fear of the Lord, and so are not come into the first step of true Government, for such cannot have the counsel, nor sound wisdom, nor understanding, nor strength, and such can never be a terrour to the evil-doers, who love the evil way themselves; neither can they be a praise to them that do well, until they hate the evil, and the evil way in themselves. So it is the weighty matter to get wisdom; and wisdom proffers her self in kindness to all that seek her early, and makes a promise that she will be found of such; *They that seek me early shall find me; I love them that love me*: This is Wisdom's voyce, but the evil-doers regard it not, neither do they seek her, or love her; for, *The fear of the Lord is the beginning of wisdom, and the fear of the Lord is to depart from evil*: Then where the evil is loved and practised, where pride and arrogancy is advanced, wisdom is not sought nor regarded; and such cannot decree, and establish their Lawes in righteousness, for in wisdom alone is the true Order



and Government, it is by Wisdome that Kings  
Reign, and Princes Decree Justice.

So all ye Rulers, by what name soever distin-  
guished, Let it be your care and diligence to  
get Wildome, seeing that without Wisdome  
no Decree can stand approved unto God; and  
therefore of the greatest concernment to get  
Wisdome; for Riches and Honour are with  
Wisdome, yea durable Riches and Righteous-  
nesse; her fruit is better than Gold, and her re-  
venues than choise Silver; she leads in the  
way of Righteousnesse, ( Mark ) Wisdome leads  
in the way of Righteousnesse, and in the midst  
of the paths of Judgment, that she may cause  
those that love her to inherit substance, and fill  
their treasures: And here is Wisdome, and her  
portion to her children, a portion that is dura-  
ble and Everlasting; and this is a flourishing  
state, and a standing Government; but with-  
out Wisdome every Throne stands unstedfast,  
and all Nations are like the waves of many wa-  
ters.

Therefore ye Rulers, Consider, and lay it to  
heart, both all that are present, and all that are  
to come, for this is to Generations; and you  
that are present mind your day, time is prec-  
ious, and but a little remains unto you; there-  
fore turn to that of God in you, for you cannot  
be free from its Reproof; it is a Principle that

doth not respect your persons, for it is in it self the most Worthy, Noble, and Honourable, and no man is truly Honourable but in it, though outwardly he may be set on high; it doth not regard any man for his greatnesse, but Reproves him for his sin, how Mighty soever he be amongst men; this Principle which is of God in man, hath a sure Testimony against that man which doth evil, and faithfully reproves him in his Conscience without regarding his greatnesse. And this is the Light of Iesus Christ, with which you are enlightened, the Light that is present with you every where and in every place, behold your thoughts when you are upon your Thrones; and when you are together in Counsels, & upon your Seats of Judgment, the Light is with you and amongst you, and is in your Consciences. Witnesse for God, and if you erre from it your Decrees can never be established, for there is nothing can stand but that which is of God, and from hence proceeds the works of mens own VVisdome, who Decrees Statutes, and executes Judgment, and not in the Counsel of God, their power and strength hath been overturned, and their Decrees hath come to nought; and so shall it be henceforth and for ever, saith the Lord, who doth all these things.

Therefore if you desire that your work may stand,

stand, and that it may not be rooted out and come to nought, then mind the Light of Christ in your Consciences, in which Light the VVisdome of God is received, and you minding the Light with the Light to be guided, it will lead you in the way of sound Judgment, and bring forth Truth and Righteousnesse, which God is setting up, and with his Arme defends it; and so in the VVisdome of God you will stand in your right places to Rule; for the Counsel of the Lord is amongst such as receive his VVisdome, and he gives his Counsel in his VVisdome; but such as are out of the fear of God, they are far off from VVisdome's path, and so cannot walk in the way of true Judgment; and such as do not hate the evil, and the evil way, but loves the evil, and the evil way, and the evil-doer, they are far off from VVisdome's path, and have more need to be Ruled, than to be Rulers, for they can never Decree Judgment in Righteousness, nor Minister it in Truth; then the Sword goes backward every way, and turns against such as it should protect, and protects such as it should fall upon, and so both the Decreers and Administrators are out of VVisdome's path, and can never keep good order under their Government; and though some Decrees might formerly stand right in their places, as they were Decreed in relation to an outward Govern-

Government, and at that time might be justly  
 executed upon such as were principally intended;  
 yet the execution of such Lawes now may  
 be perverted; and by those that are to Minister  
 them may be wrested out of their proper place,  
 and when the Ministers of such Lawes do put  
 them in Execution, touching any matter which  
 may relate to the Conciences of people, though  
 that Law may stand right in its place, as it was  
 Decreed, yet the Execution of that Law otherwise  
 ministered, than by that Law was intended,  
 that Execution and Judgement doth not run in  
 VVisdom's stream; and in this place there be  
 many Lawes diverted, and in the Execution  
 wrested out of their place, and in the practice  
 of the Law there are many false streames crept  
 in, which by the Law it self was never intended;  
 and so in many cases honest people are  
 wronged, who are made the only objects of the  
 eyes of the Administrators of the Law, against  
 whom the Law it self doth not appeare Inten-  
 tionally; and here justice is turned backward  
 and the Righteous is made a prey, and both the  
 Execution of some Lawes, and also the practice  
 in them are perverted, and poor men they are  
 wronged; and know not which way to do them-  
 selves right by the Law, though they be free  
 use the Law; for first, being imbodyed in  
 unknown tongue to most men, they are not in-  
 capacity  
 head of  
 men can  
 forced  
 who ma  
 of care  
 tolle: T  
 in the pr  
 cannot b  
 they mak  
 bear rac  
 stream o  
 some of  
 every w  
 touching  
 and more  
 ed, The  
 So let  
 at you  
 and from  
 place to  
 you do, v  
 ing; and  
 vice tha  
 and the  
 by them  
 however  
 under ha  
 them, an  
 cape

Capacity to understand them; Secondly, the  
head of them being onely at one place, poor  
men cannot attend their own businesse; but are  
forced to employ and entrust strangers with it,  
who many times prove negligent; and for want  
of care on their part, many poor men suffer  
losse: Thirdly, the many curiosities that stand  
in the practise of the Law, which by poor men  
cannot be attained, and so are constrained, if  
they make use of it, to buy it at an unreasonable  
dear rate; which if the Fountaine and the  
stream did spring and issue forth in the VVis-  
dome of God, it might be otherwise; and might  
every way be reduced into better order: But  
touching the practise, there is something open-  
ed more fully in divers cases, in a Book entitu-  
led, *The standing Truth.*

So let every man in his place be diligent,  
that you may Redeeme the time that is past ;  
and from high to low, who have a hand in any  
place to Rule, Take Counsel of the Lord in all  
you do, whether it be in Decreeing, or Execu-  
ting; and let not any Law be decreed; or stand in  
force that is Decreed, which in any place may  
offend the Conscience, but break them down, and  
let them wast, for they bring distresse and sor-  
row every way ; for many innocent people come  
under hard usage in outward sufferings by  
them, and such as makes them, and Executes  
them.

them, they come under the hand of God, and his rebuke, and in that place they do themselves most wrong; for they go heavily on themselves, whilst Judgement is their Cup to drink, and it doth assuredly fall, and will remain for ever, without speedy Repentance.

So to be in the VVisdome of God is a High state, such are in a capacity to Rule, for they Fear the Lord, and hate both the evil, and the evil way, and in the VVisdome of God they are worthy of Honour, and the hearts of the Innocent can give it them, and they will not expect any thing more; and in the VVisdome good order is brought forth amongst the people, and love, and peace, and unity will grow and spring under that Government, and an universal peace will spread over all the Earth, in the universal love of God, then Kings will Reigne, and Princes Decree Justice, and the Vine will overspread, and there will be a sitting down under it without fear.

And now, O ye Rulers, be wise in your places, for the concernment is great unto you, there is one above you whose Judgment is true for ever, he is King of Kings, and Lord of Lords, strong and powerful is his Arme, who dwells in the Heavens that is higher than all, and in his hand you are but as Potters clay. Therefore fear before him, and wait for his VVisdome.

Wisdome  
right o  
have  
may be  
that so  
unto C  
your;  
day, a  
will yo  
of ther  
fore,  
Govern  
present

To

To  
p  
such do  
ctrine,  
in, and  
is a true  
spirit,  
mans w  
stration  
good tha

Wisdome, that you may bring all things into right order, in such places and matters as you have power to order, that quietnesse and peace may be settled, and the issue of blood stopped, that so you may get your selves a name, which unto Generations to come may be a good favour ; but if you seek not the Lord in your day, and set not his Fear before your eyes, then will your names fall, and the Remembrance of them will cease in your Generation ; therefore, again I say unto you all, who are in Government this day, prize time while it is present.

---

*To Ministers of Parishes, so called.*

**T**O be an able Minister of the Spirit, is a place to be honoured and esteemed, for such doth labour truly in the VVord and Doctrine, and what is made manifest in the Spirit, and from the Spirit declared, such a one is a true Minister, not of the Letter, but of the Spirit, and such doth not speak words which mans wisdom teacheth, but in the Demonstration of the Spirit, and in Power ; and here is their preaching, who were endued with

Power and Wisdome from on High, and in that went forth to gather the scattered, and the dispersed both of *Jews* and *Gentiles*, and to bring them into one Spirit; and they did not go forth untill they had received Power, and were endued with Wisdome from on High; but they were to tarry at *Jerusalem*, and wait for it, and in waiting for it the gift came upon them, and they received it, and were able Ministers in it; then they having received the Power and VVisdome from on High, in the Power and VVisdome they received their Message, and there was a necessity layed upon them to preach that unto others, which they had received of God; and they were the good Stewards of the manifold grace of God; and these were sent of God to Proclaim the glad Tidings of Peace through the Gospel, and that *Jews* and *Gentiles* might be converted and turned unto God, who were seperated and alienated from his Life, and they went forth in the Joy of Gods Salvation, and preached Salvation by Jesus Christ, and declared the Glad Tidings of the Gospel of Peace; and in the Power and VVisdome which they had received of God they were made manifest to every mans Conscience in the sight of God, and there was no enricing words amongst them, but plainesse of speech as became the Gospel: And these were

true  
Souls,  
of Go  
VVil  
in burn  
rils; a  
feting  
ed in  
place,  
try to  
dings  
of Pe  
God,  
were a  
*Gentile*  
were  
came  
his Sal  
mongst  
came  
unity,  
into th  
ers; an  
Lord C  
and in  
when t  
was me  
of God  
in the p



true Ministers, who sought the Salvation of  
 Souls, and preached Jesus Christ the Salvation  
 of God; these were moved in the Power and  
 VVisdome which they had received, to travel  
 in hunger, and cold, and nakednesse, and pe-  
 rils; and to suffer and endure stripes, and bus-  
 tings, and bonds; and as they were order-  
 ed in the Power, so they went from place to  
 place, and from City to City, and from Coun-  
 try to Country, to make known the Glad Ti-  
 dings of Salvation, and to preach the Gospel  
 of Peace; and in this stood their service for  
 God, and they gathered many unto God, who  
 were alienated from him; and when *Jews* and  
*Gentiles* had received their Message, then they  
 were converted and turned unto God, and  
 came to believe in Jesus Christ, and to know  
 his Salvation; and then they did not abide a-  
 mongst the unconverted *Jews* and *Gentiles*, but  
 came out from amongst them, and came into  
 unity, in the Spirit, and in the Truth, and came  
 into the Faith of Christ, and were true Belie-  
 vers; and so they met together in the Fear of the  
 Lord God, and VVorshipped him in his Spirit,  
 and in his Truth, which they had received; and  
 when they thus met together, then the Church  
 was met together, and Christ the VVisdome  
 of God was amongst them, and ordered them  
 in the performance of all their service; and he

had the preheminence in all things, and in the motion of his Power and Wisdome they Preached, and they Prayed, and they Edified and Comtorted one another, and there was no limitation of the Spirit amongst them, but whether Son or Daughter, in whom the Spirit moved, they performed the Service faithfully, as the Spirit required; and if any thing was revealed to another that sat by, the first was to hold his peace; and this was the Church-order, where Christ the VVisdome of God, had the Government and the preheminence.

And here was the true Church, and the true Church-order, in the VVisdome of God, here were no Parishes, nor Parish-Churches; here was no set maintenance in particular places, but a free Declaration of Gods Eternal Love, by Jesus Christ; and they Preached the Gospel freely, and neither money nor price was expected for it; and this was sound Preaching, and Praying, and VVorshiping; and they had the Power and presence of God amongst them, and they rejoyced in his Salvation, and drunk the Cup of his blessing freely: And these Ministers were not by man, nor of man, but by the Revelation of Jesus Christ, ( Mark, ) by the Revelation of Jesus Christ, and Christ Revealed the things of God freely, and he said, *Freely ye have received, freely give*; and they were

faithful

faithful to his Command, and did not enquire how they should be outwardly provided for, but they trusted the Lord, and it was well with them ; so did they gather Flocks, and the Flocks gave them Milk ; they planted Vineyards, and the Vineyards yielded them fruit, and they did eat the fruit of their own labour joyfully, and were truly contented ; this was a pure Gospel-Ministration, and these were true and faithful Ministers of it, whom the Lord God sent forth in his Living Power, with the Message of Eternal Life ; and they preached the Gospel, and did live by the Gospel, ( Mark, ) they that preached the Gospel did live by the Gospel ; this was pure refreshment and nourishment unto their Souls, and the River of Living waters did flow out of their bellies, and was a refreshment to many thirsty Souls in that day.

But Oh ye Ministers of Parishes ! how are you degenerated from this Living VVay, and from this glorious dispensation of the Love of God to the Sons of men ? VVhat is the Message that you have received ? and what is the Tidings which you bring unto people ? and what is the practise that you observe ? Oh that you would once lay it to heart, and Consider it seriously ! How many in all your time have you converted unto God ? and how many have you brought to the Faith in Christ

Jesus? and what is the peace that is reaped by your Gospel? How many sit complaining for want, who yet know not the Salvation of God, but sit mourning and cannot find a resting place? Your Balm doth not heal, your water doth not refresh; you are unskilful Physicians at the best, and you cannot relieve a distressed soul, you do not receive your Gospel freely, but spend some Yeares before you get it, and with great summes of money you come to obtain it, and so it is your own, and not the Lords; and his VVay you do not know, but have invented your own devices, and sell your Gospel for what you can get, and Preach it at the greatest advantage to yourselves, and so you buy and sell, and reap the profit: But what doth the soul reap by your Ministry? and where is the refreshment that supplies the needy? poor souls may cry and mourn under you, and never meet with satisfaction from you.

Oh grief and sorrow, that proud, heady, high-minded men should be appointed for such a service, and should be maintained after such a manner, when they are so far degenerated from the Life and Truth of God in themselves! and what sadnesse it is to Innocency, to see many thousands of people carried away with their windy Doctrine, which in the

ping craftinesse they have invented, and with that deceives poor people, and tosses their minds to and fro at their own pleasures: If you that are Ministers will but look into your selves, and into your practise, you may behold (though your Eyes are very dim) that you are exceedingly degenerated from the way of Truth, and Gospel-Ministers, and also the Gospel it self.

Therefore be not Obstinate and Rebellious in your minds, but submit to the reproof of the Lord Jesus Christ, for his Ministers you are not, neither do ye bring true Tidings of him, and therefore you are reprov'd by him, which he would not do if you were his, and it would be better for you to look into your own houses, and make things sure at home, before you take upon you to Preach to others; for you that have not the Joy of Gods Salvation in your selves, can never bring others to sit downe in it; and every wise man would know his own standing to be safe before he go forth to build up others, for if you your selves be cast away whilst you are Preaching to others, what will the end of your Labour be? and what will be your reward? surely much grief and sorrow,

Therefore

Therefore consider your present time, and think not to say with your selves, we are Christ Ministers, and it will be well enough with us; this will not bring peace in the latter end; for both you and your hearers must all come to the knowledge of God in you, before you come into peace with God, and you must know a warr against the corruption that imbondages Gods Creation: there is much work to be done in you, before you can come into peace with God; there is a body of self stands in you, which you must deny in every place, and there is a daily cross to be taken up, and a strait Gate to enter, before you can know your peace sealed. And where is the man amongst you that is willing to deny himself for Christ? He that hath hundreds a year for his preaching, let him deny himself in that place, and manifest his love to Christ: But this is a hard saying to the easeful parr, that would feed upon the fat: and if you was following in some other places, yet this would put a stop to many of you, and you would rather chuse to draw back from Christ, than to part with your great living for him: And what a distance doth this make betwixt you and Christ, consider, and how far off you walk to pure Gospel Order, or Gospel Ministers. It is the Light of the Lord that is the way of truth, the Light that is pure, which you are enlightened, and that Light you must

must come unto in your own Consciences, and  
 own its manifestation, and obey it, or unavoid-  
 ably it will be your condemnation ; for none  
 can be saved, but in the Light with which Christ  
 Jesus enlightens them ; and if you outstand the  
 manifestation of that Light, you are undone for  
 ever ; but if you turn to it, love it, and obey it,  
 then it may go well with you, though you have  
 very much to account for ; for your sins, if con-  
 sidered, are the heaviest of many others, and the  
 Seed of God bears the burden of them ; for you  
 do not only erre your selves, but you are the  
 cause that makes many others to erre with you,  
 and with the dark devices of your imaginations,  
 you keep them closed within your deceit ; so  
 that you have the weight of others to bear in  
 divers places, and this will be too heavy for  
 you, except you speedily return ; and surely the  
 Lords compassion is much manifested in sparing  
 you until this time ; how many offences doth  
 his love cover ! and how many faults doth he  
 behold in you ! and yet passeth by, and doth not  
 exercise severity, though with his Light he re-  
 prove you in every place, where you are amiss.  
 And by this you may know that you are none  
 of Christs Ministers, for whom he sends forth  
 he justifies, but who runs when he sends them  
 not, such he doth condemn ; and you may be  
 sensible that you are reprov'd in many things,  
 and

and guilt doth fall upon your Conscience in  
many places, for the Light is a swift witness  
against all that you practise as Ministers, it doth  
not allow of you nor your practise in any place  
for you have not received the power and wisdom  
come from on high, but have received your mes-  
sage from your inventions, and you preach  
for your own profit; and here you run when  
the Lord sends you not, and speaks when he  
doth not open your mouths, and sets your times  
when he doth not appoynt it; and how can you  
in those things stand justified? Surely you are  
the farthest amiss of all people, because you  
pretend a spiritual office, and to have under-  
standing in divine Mysteries, and from thence  
set up to be Teachers of others, when you have  
never known the work of Gods power to change  
you from your carnal state, and so knows not  
the vine Mysteries revealed by Jesus Christ, nor  
not set up by him to proclaim the Gospel of  
peace: And therefore in these things you are  
you are what you are not, but are found lyars  
as some was in times past, who said they were  
Apostles, and were not, but was found lyars, and  
no lye is of the truth, but with the truth is  
proved; and a lye is a bad message in the mouth  
of a Minister, and yields a bad savour among  
honest people, to say you are that which you  
are not, and to say you are sent of God, when



are not, and to say you preach the Gospel, when  
you do not, neither indeed can ye in the state  
of your carnallity: Were it not better for you  
to speak the truth, and not to lye? and whether  
you had not need to repent of these things?  
Consider in time; for the Scripture declares  
that the Devil is a lyar, and that he hath been so  
from the beginning, and that he is the father of  
lyes, and all lyars must be cast into the Lake.  
And this may make you tremble to consider,  
who say you are Ministers of Christ, and are not,  
but are found lyars; let not that Proverb be  
used any more amongst you, nor do not report  
such things of your selves any more, for you are  
shorned with the Light, and with the Light  
you are made manifest; and being seen with  
the Light to be so far amiss, you are plyed; and  
from the same is this written unto you: and  
though in some places it meet you with sharp  
reproof, yet it is in love to your souls, and in  
the love there is much covered and passed by,  
which doth belong to you: But what is written  
is written to inform you wherein you are amiss  
in many things, and also that you might turn to  
the Light of Christ in your day, and receive the  
testimony of the Light in your own Consciences,  
and hear the voyce of Christ within you, and  
love it when it reproves you, for there is a mes-  
sage of love from God in the reproof, and by  
that

that you may know he would not have you perish, for he reproveth the evil, that you may turn from the evil and forsake the evil, out of which the Light will draw you, if you stand still and obey when reproof cometh ; and if you do but receive this pure Principle of Light which is manifest in your Consciences, which is the Light of Christ Jesus ; then you must come down into his sufferings, and be made conformable unto his Death, and be buried with him in Baptisme, and then your raising up will be by his Power, and in his Life, and you will know the Gospel in him, and the peace of the Gospel through Christ unto you, & the Joy of his Salvation in your own Bosomes ; and then will his Life be as a Well of water, and the streams of his Love will overcome you to love him again, and then you will know what the necessity is to Preach the Gospel, and to proclaim the Glad Tidings of it unto others that want it : And there is the true Ministry in the Spring, and in the vertue of his own Life ; and then you will know neither money nor price can buy it, neither money nor price is to be paid for it : And this makes able Ministers, whose state is not of the Letter, but of the Spirit ; for in the Power and Wiidome that is in Christ Jesus stands the true Ministry, and whatsoever is contrary to this is false and reproveth ; and if this y

come unto, then you will know that you receive your Message from him, and that you are sent of him, and his Love constrains you to proclaim the Glad Tidings of Salvation, which in your selves you know to be in Christ; and this will stop your own mouths in every place, and you dare not open them to speak of God and Christ, but as a necessity is laid upon you, and as the Love constrains you: And so you must first learn silence, and stop your mouths from speaking your own words, and keep your feet from running your own way, and come to know Christ your own Teacher within you, and learn the divine Mysteries of his Kingdome, before you undertake the Office of Ministers; and if you do not come to this, you are dead whilst you live, and are but as so many withered branches of a dead roor, which yields no fruit unto God.

Therefore be wise in time, and receive instruction, and chuse VVisdome before riches, and get VVisdome before great Livings, and come out of your Parish-Churches, and out of all your formal practises, and worship no longer the works of your own hands; but deny your selves in every place, and answer the Light in obedience, and take up the dayly Cross and follow it, so will the Power crucifie your wills and wisdoms, and empty you of all your old things, and cleanse you from your defilements, & then will

will new things spring up in you, and a new heart and mind will be placed in you, and a new tongue will be given you, and translation will be perfected by the hand of the Almighty, and through Regeneration you will come to know the Kingdome, and then you will not set up the Kingdome in word and observations, but in yourselves will feel it to be righteousness, and peace, and joy in the Holy Ghost; and then you will know settlement in the Kingdome, which is a better inheritance then your settlements in Perishes; and *except you be regenerated and born again, you cannot enter into the Kingdom of God*, and that you are not yet regenerate is evidently manifested through the old things that are yet alive in you, with which you are carried about and tossed, and roulis in the aire as clouds in darkness, that eclipses the brightness of the Sun of glory: And so you are wandering Stars in the changable motions of your own wills; but we are fixed in the same stands firm for ever.

Mark that, and learn it, for if you be not born of God, you are yet in the flesh; and in the flesh dwells no good thing, neither can any thing the flesh please God who is a Spirit; and *the flesh is grass, and the glory of it as the flower of grass; the grass withereth, and the flower thereof fadeth away, but the Word of the Lord endureth for ever.*

Therefor

Therefore let all flesh be silent before him. And there be many that have seen an end of all flesh, and are come to the word of the Lord, that endures for ever; and they are taught by the word, and edified and comforted in the word, and they know every strange voice, and cannot follow a stranger, and they are set in the Kingdome which changeth not, and inherits the peace of the Kingdome, and such cannot observe your formal observations, nor drink of the streams of your polluted fountain, for they have sweet water in the spring of blessing, and their souls rejoyce in the River of God: Therefore ye Ministers of Parishes, give over your Ministry, and stand still, and behold what God is bringing to passe this day; for he is bringing a famine upon your Land, and desolation upon your Countrey, and he is laying waste your habitations, and spoyling your goodly buildings; and he is bringing forth his own work, and spreading abroad the glory of his wisdom, and his own Seed Reigneth, and his sure defence is stretched forth over it, and no weapon formed against it shall prosper: Therefore be you silent.

*To such as practise in the  
Nations Law.*

**C**Hrist Jesus is the Law-giver, and his Law is holy, and just, and righteous ; and this Law is good if it be used lawfully, it takes hold upon all transgressors, and goes over the transgressor in judgement ; and this is a pure administration of Judgement, when Christ sits upon his Throne, who judges right in every place ; and this Judgement must every man come unto himself, before he can minister true Judgement unto others ; for untill man come to the Judgement of God in himself, and know Judgement brought forth unto Victory, how can he sit upon the Throne of true Judgement ? or how can he be in a capacity to minister true Justice unto others ? it is not possible ; for man as he is in himself, can never answer the mind of God ; and whilest he remains unregenerated, he is but himself, and is a carnal man, filled with carnal reason, and a carnal mind ; and that part can never minister true Judgement, because it doth not know the things of God ; and until the things of God be perfectly known, there is en-

totur in Judgement ; for it is not possible that  
 any man should judge in truth, who is not come  
 to the truth in himself ; and none doth come  
 to the truth in themselves ; but who comes to  
 the light with which they are enlightened, which  
 light is Christ the Law-giver, and that which is  
 not received in this Principle, and executed in  
 this Principle, it is not of Christ, but of man ;  
 and so men do make Laws, and puts them in  
 Execution after the manner of their own wis-  
 domes, and in their own way, when Christ the  
 wisdom of God is not known amongst them ;  
 neither have they his counsel with them, either  
 in making them, or executing them. And though  
 some Lawes, in some particular cases, may be  
 intentionally good, according to the knowledge  
 of those that makes them ; yet through the ex-  
 ecution of them, they are many times perverted,  
 and a wrong use is made of them, in the wills of  
 such as have power to execute them ; and by  
 such practises there is wrong done many times  
 unto those unto whom the Law intendeth right ;  
 and there is also many Laws, which in them-  
 selves do erre from the good and sound Prin-  
 ciple of Truth, and do not stand consistent  
 with the present manifestation of Truth in this  
 day ; nor with the present temper and con-  
 stitution of men ; for that which in Ages past  
 might stand answerable to the Constitution of

that present Generation, wherein they had their Institution, yet the continuance of them, and the practise in them, in Generations following, may not so fully answer the present time then, as in the time when they were first Instituted; so that through the execution of such Laws, out of their time and place, do many times fall heavy upon some, which was never intended by such as first Instituted them; so that every Generation is to be ordered and governed by such Laws, as may answer the present temper of men, and the present manifestation of Truth in that present Generation; for to bind any mans Conscience now by such Laws, as was made hundred years ago, is to set bounds to the Spirit, and to limit God if it were possible; and then for such Laws to be put in execution by men who can search no further than the letter of the Law directs them, this is a practise that stands only by Tradition, and not from any present manifestation of God, through which true Judgment is ministred. And this makes the yoke to be grievous upon the necks of innocent people, where old Laws do stand in force, touching the Conscience in any place; and it is not reasonable, that such Laws that was made in years past, should in this day be executed upon any people in point of Conscience, and that for this Reason, Because there is no limitation of God



but he manifests himself through Ages and Generations, according to his pleasure; and if Ages past did make Laws which might relate to things different amongst them in point of Conscience then, yet that is not a sufficient ground, to continue that Law in force, and to put it in Execution in relation to the Conscience now, or in Ages that do succeed; because the Lord may make known himself in a more fuller manifestation in this Age, then in Ages past; and every man is to be faithful to the present manifestation of God in his own day; and therefore not reasonable by any old Law, to suppress him from the exercise of his Conscience towards God, nor to bind him to any thing, of which he is not convinced through the present manifestation of truth in himself; and besides, it is not reasonable that men should make Laws in their present Generation, which may in any case relate to the Conscience of any People, because in the same Generation there may be divers manifestations of Truth according to measure; and for any Law to be made, and executed upon such as differ in Judgement, and practise from those that have the present power, it is not reasonable, because such as may come under the punishment of that Law, may stand faithful to God in that which he makes manifest to them in that day; and therefore not

reasonable to make a law to punish them for their obedience to God, nor to put that law in Execution against such a people.

Therefore, ye that Rule this day, Consider it, and all that practise in the Law, weigh things coolly, that you may come to know Christ Jesus the Lawgiver, whose light is manifest in all your Consciences, which gives true Judgment in you upon all transgression; and you must come to the light, with the light to be guided, before you can come to the true Judgment-seat, for whilst the light is contemned by you, you Judge, and Judge amiss, and so punishes the Innocent, and lets transgressours go free; and not understanding the things of God in your selves, you call light, darkness; and truth, error; and good, evil; and not discerning, you proceed in Judgment against the truth, as if it were error; and because you call it so, you conclude it is so, and from that ground give your Judgment against it. And was not this the rash conclusion of the Jewes, who said that Christ was a deceiver, and a Prince of Devills; now their saying so, did not make Christ the wisdom of God to be so; yet having said it and concluded it in their dark minds, they made a law, and then they said, *We have a law, and by our law he ought to die*, and by that law they condemned and Crucified the holy and the Just one, and spared

a murder, now whether was this law and the Execution of it Right on their parts, who acted in it? I tell you nay, for Christ Jesus was the light, and the truth, and the life, and the power, and the wisdom of God amongst them, though they closed their Eyes, and stopt their Eares, and hardened their hearts against him, and so spake reproachfully of him, and by wicked hands Crucified him. And so it is needful for you to consider, least seeing, you see not, and least by thinking you see, you be blind, and so stumble at the light which would do you good, and turn against the truth it self under the name of error. And this is for you to Consider in seriousness, both high and low that are concerned in the Execution and practise of the Law, that you may stay your Judgment in such cases as pertain to the Conscience, and let that thing alone, for it is peculiar unto God, and it doth not at all belong unto you, nor to your places, for in this case every man must stand or fall to his own Master; and you may condemn a man in this case by your law, when the Lord Justifies him and cleares him in his own Conscience from all offences; and doth not the Scripture say, *It is God that Justifieth; Who shall condemn? and who shall lay any thing to the charge of Gods Elect?* Now if you charge Gods Elect, and condemn them by your law, may not you be called

in question for so doing? and may it not be said, who are you that doth thus? *it is God that Justifieth*; and surely he doth Justifie all his Elect and chosen ones, who of his Seed are born. But this is a mysterie to you, and if you turn to the light of Christ, it will shew you, that the Conscience of another is without the compass of your lawes, and all Judgment that you give in such cases is but from things that do appear, and you are not to Judge according to the appearance, but to Judge Righteous Judgment, and that is the Judgment brought forth in the principle of God, which principle finds out the heart, and lays Judgment to the line, and Righteousness to the Plummert; and so begins at the bottome, and cleanses out the corrupt ground in the heart; and this is true Judgment and Righteous. But you are Judging things that do appear, and so one sets up, and another pulls down, and one crys loe here, and another cryes loe there, and one is for one forme, and another for a contrary forme, and your difference lyeth about formes only, and your Judgment goes forth against such as differ from your forme: and this is your own Judgment, which the Lord Rebukes; for the principle of God is a heart-sear-cher, and doth not Judge according to the appearance only: and this principle is within every one of you, and with it you may see how

you

you stand in practise every way, and how your minds are disposed, and what is the Intents of your own hearts, for there is much wrong done to an Innocent people through these things, which, in some particular cases in matter of practise, is mentioned in a book, Entituled, *The Standing Truth*, which I shall here pass by, for I now speak more generally, and in the universal love of God, in which I have much pitty to all sorts of people that are out of order in their places, who have not the wisdom of God to guide them in what they are called unto, and so run in confusion and disorder in what they practise, and giving Judgment of things in their own way, which is not approved in the sight of God.

Therefore ye Rulers and Lawyers, keep your watch at wisdomes post; & if you would flourish in your dayes, and leave a good savour behind you when your dayes are finished, then receive wisdom in the light, with which you are enlightened, turn your minds thither, and be diligent, that so the Judgment of the Lords power may go over the transgressing part in yourselves, and that the spirit of Judgment and burning may cleanse your old habitations in every place; then you will know Christ in you, and the law which proceeds out of his mouth, which law is holy, and righteous, Just and good, and

and you will know his throne of true Judgment, and behold him sitting upon his throne in your selves, and judging down all your evil thoughts, words, and deeds; then you will know the law-giver, and the hand that executes it in Righteousness upon the transgressor; and there is Christ the wisdom of God felt and known, in which wisdom deep matters are found out, and the secret things which lyes hid in the heart they are discerned, and Judgment goeth forth against the transgressor. And this makes Rulers wise in their several places, and fills them with gravity and sound Judgment, and makes them honourable in their generation, and in wisdom good order will be brought forth amongst you, which now is wanting for want of wisdom; for if the practise in your law was traced thorough, how many by-paths might you be found in who are concerned in it, surely very many, and being many, you smother them amongst your selves by your own practise, and being so that the practise lyes amongst your selves, you can answer one another in your own wayes, and there is none can discern you; but who walks in the light of the Lord, which makes all things manifest, and sees thorough the hidden things of darkness. So be wise in your day, as becometh men, be sober and moderate, and coole and quiet in your places,

that

that i  
Jesus  
good  
Christ  
ble,  
pole  
and c  
ture,  
own  
godl  
so w  
feel  
ject  
own  
ages  
my c  
ther  
T  
his f  
gifts  
your  
you,  
for v  
Judg  
place  
rupt  
on, v  
be in  
worl

that is comely amongst men, and receive Christ Jesus the wisdom of God ; thus you may be a good favour in your generations as becomes Christians, and that the meek, pure, holy, humble, righteous principle of God in you, may dispose you in the power and wisdom of it self, and change you into the purity of its own nature, and that it may manifest the vertue of its own life, and bring forth its own fruit in all godliness, justice, mercy, equity, and truth ; so will your names abide, and ages to come will feel the sweetness of your favour ; but if you reject the wisdom of God, and yet go on in your own way, a blot will fall upon your names, and ages to come will tread upon you as not worthy of Remembrance, and God will raise up others to do his work.

Therefore in your day mind the Lord , and his fear, and be just in all things, and let not gifts blind your minds, nor Rewards turn away your Eares from the poor ; cast bribery behind you, and tread Covetousness under your feet ; for whilest such things are entertained, true Judgment must needs be perverted, and in that place your own Souls lyes in bondage to Corruption, and you are destitute of Gods Salvation, which is the saddest state that any man can be in ; for the soul is of more value than all the world, and a wise man loves his own soul, and  
waits

waits to know the Redemption of it, which cannot be Redeemed by any corruptible thing, as Gold and Silver, though you had never so much of it, but with the precious blood of Christ Jesus; and what will it profit you to be in great dignity, and high in honour amongst men, and to possess much of the worlds Riches, nay, if you had all the world, and lose your own soules? you are undone for Ever, and surely your way doth rend to the chambers of death. Therefore I say again to you all, be wise in time, and look to your particular places, and let the streams of honesty and equity run amongst you, and do not pervert things which in themselves are honest, but follow the thing that is good in all you practise, that you may have peace in your latter End.

---

*To such as trade in Weights  
and Measures.*

**A**N Equall Ballance with a just Weight is approved of God, and a true Measure in all things is a good savour unto God, and in such just and equall practises God is well pleased, and his Name is honoured; for that which is just and equall and honest, that yeilds a good savour,



favour; when every man and woman walks with  
 a Conscience voyd of offence towards God and  
 men, and deals justly and equally with every  
 man they have dealings with in their places,  
 this is comely and commendable amongst men,  
 and is justified before God, and it keeps the  
 Conscience cleare from stain and guilt, and  
 brings true peace to every man whose praetise  
 stands in any place: for when every man answers  
 his place faithfully unto God, then doth he pos-  
 sess the peace of God. And if people do not  
 deal justly and equally in their respective pla-  
 ces, they cannot have peace with God; for if  
 they do not answer their places faithfully as un-  
 to God, they erre from their calling, and goeth  
 out of their place in which God hath placed  
 them: If they have deceitful Weights and Mea-  
 sures, and an unequal Balance, and do not  
 yeild the full weight and measure to every man  
 they deal withall, they do not answer their pla-  
 ces faithfully, for the Lord appoints unto men  
 their places in their Callings, and he makes  
 some capable of one place, and some of another,  
 and doth require of every man faithfulness in  
 his place; and if he do not performe his place  
 faithfully, then he grieves the Lord; if he do  
 not strive in singleness to performe his place  
 faithfully, his Conscience doth offend both God  
 and honest men, and in that place the peace of  
 God

God cannot be his portion ; for the Light  
 the Lord in his own Conscience doth pur-  
 him, and is a swift wirtesse against him : If he  
 have an unjust weight, and ballance, or measure  
 and thereby defraud, and cozen, and deceive  
 such as he deals withall, he stands with a guilty  
 Conscience before God, and receives Judge-  
 ment from the righteous Principle of God in  
 himself; for all deceit, and fraud, and guile, and  
 cozening, and cheating, and dissembling is  
 the fall, and with the light of Christ Jesus is re-  
 proved, and with the light you may see in your  
 selves, when you deal falliely, either in weight  
 or measure, or any other way : then consider  
 what that is which discovers it, for it cannot be  
 any thing of self, because self seeks the advan-  
 tage by such dealings; then it must needs be  
 something of God that discovers it, and re-  
 proves it, and it is the light of Christ which  
 doth so make manifest your dealings in every  
 place ; and with the light you may see when  
 you intend to defraud by your false weights and  
 measures, and your unequal ballance, and  
 when you do not allow weight and measure in  
 such things as you deal withall in your trading  
 and you may see that it is not right on your part  
 when you stand in any deceivable practise, and  
 is defrauding and cheating of others; neither  
 can you have peace with God in that place;

God d  
 is just  
 otherw  
 will be  
 when y  
 and wh  
 gain re  
 way, or  
 and bal  
 your ha  
 measure  
 found a  
 ous eno  
 now m  
 mong  
 God in  
 to be  
 bey thi  
 pen, an  
 then all  
 teker,  
 y decei  
 words,  
 gard a  
 o wick  
 and che  
 in by  
 nothing  
 to p

God doth not allow of any thing, but that which is just and equal; and if any of you act or do otherwise, with the light in your Conscience you will be reprov'd, and by that you may know when you transgreffe, and sin against the Lord; and when you seek to please your selves, and to gain to your selves by defrauding another any way, or in any thing, either by an unjust weight and ballance, or measure, and you may see when your hand would deal deceitfully in weight or measure; and you may see that you have not a sound and right mind in that thing, but a covetous end which would get profit any way. And how much are these things practis'd this day amongst men, who are from the Principle of God in themselves, and are not come to know God to be their guide, nor to stand in awe of it? they think if they can but hide their deceit from men, and that men do not complain of them, then all is well enough; and this party is a self-seeker, and a man-pleaser; first, seeks profit by deceit, and then would please men with fair words, to get a good report, and such doth not regard the Lord, nor his fear; and so men sets to wicked practises, and by lying, and swearing, and cheating, and deceit, they seek their own gain by them; how will many men commend anything which they have to sell, and will not to passe their word in the praise of it, when they

they know in themselves that it is not so, as they speak of it; this is a great evil, and grieves the Lord. And how is covetous practises exercised amongst men in their dealings one with another! and how doth deceit and guile abound in such dealings! and how do men study deceit, and with all their strength strive to advance, and surely the Lord is grieved with it from day to day.

Therefore all People that are concerned in such practises, mind the light of the Lord, and your own Consciences, that is a good Principle alwayes present with you, though you in your wicked practises, be distinct from it, and do not regard it, yet it is within you, and is a witness against you, and you cannot hide your secrets from it. You may hide your deceit from men, and may please them with fair words, though you do deceive them in your dealings, but you cannot hide deceit from God, neither can you please God, but in doing that which is just and equal every way; and if you do not, you grieve him, and draws his hand forth against you, with which he corrects you in secret. Therefore if you now be diligent, and obey the reproof of the light, and joyne to the light, it will guide you in the fear of God, and will teach you to do right in all things, and upon all occasions, do as justly in secret as if men did see you dealing.

dealings, and you dare not do otherwise, for the fear of God will be placed in your hearts if you love the light; and this is a righteous guide; and all that follow it are guided in righteousness, and so comes to deal righteously, and equally, and justly with all men; and so the practise of truth, will stand in the principle of truth, and that is a sure foundation; and such seeks to please God above all things; and to stand approved unto him; and so from the righteous principle of God you will come to measure justly, and weigh equally, and your balance, and measures, and weights, will be all true according to their places, and your hearts will be true, and your hands true; and here you will come to discharge your selves in your places with a good Conscience towards God and men; and you will not regard the eyes of men, but the Principle of God; and this will be just dealing, and righteous in the ground; for, it is the righteous Principle that brings it forth, and it will answer to the same Principle against another. And if in this you stand, then will honest men speak well of you, and God will approve you, and you will then stand with a Conscience void of offence towards God and men; and here you will have the answer of a good Conscience, and peace with God; and you will be a good favour unto God; and honour

God in your places, and so will finish your time with joy, and not with grief; and that will be the greatest profit unto you, for the desire of money is the root of all evil, *which whilest some covet after, they pierce their souls through with many sorrows.* Therefore be warned if you love your own souls; and those that be your Prentiles, be careful over them, and order them in the wilddome of God; and first teach them the fear of God, and keep them out of vanity and bad company; for many are enticed to do evil in their youngness, and so doth themselves wrong, and doth wrong to you whom they ought to serve faithfully; and this many times comes to passe through your allowance of liberty, in which liberty they run into vanity, and falls into bad company, and then temptations they are presented, and there is a readinesse to joyn with them, and to put the thing in practise, and so there is wrong done every way. Therefore keep your eye over them in the **Wisdom** of God, and be not hard nor severe with them in their places, but meekly instruct them in the thing that is good, and allow them that which is convenient to their places, and learn them to deal justly upon all occasions, and not to defraud any man upon any account; so will your favour be sweet in all places, and you will receive more profit every way by so doing, then by pra-

Etising

Etising deceit ; so in all things be diligent, for it must so come to passe concerning you, that time will cease, and be no more unto you in this world; and then you must stand before the Lord as you are : and if you have obeyed the Lord; and done well in your time and places; then you will have your reward; but if you have disobeyed the Lord, and dis-regarded his counsel, and have spent your time in deceit, then in sorrow you will lye down, and your latter end will be bitternefle : Therefore remember your end.

---

*To such as buy and sell in Markets, or in any other places.*

**M**AN was created upright, but he hath sought out many inventions. And through inventions, disorder is come amongst men, and by defrauding, and cozening; and cheating one another, they run into confusion and distraction, and so are gone from the created uprightness; into subtilty and inventions, and with that subtil part they invent their wicked practises, and studies how to gain their own advantage in their dealing. And from this ground arises all deceit amongst men in buying and selling;

ling, and trading; and they will commend their Cattel and their Commodities above what they are, and above what they know them to be, to gain advantage; and though they know that their Commodity be not at all worthy of commendations, yet the subtil part inventeth how to commend it, and how to set a great price upon it, and by subtilty thinks to over-reach another, and it may be will ask much more for such a Commodity, than he intends to take for it; and from thence many vain words arises amongst men in their dealing, and in their bargaining; and not only so, but also many oaths, and cursings proceeds out of their mouths, and all to set forth that thing which they know is not to be so commended; and here men stands in swearing and cursing, and multitude of words, before they can come to close, if they do close at all; and this practise is not in the created uprightness, but from the subtil inventions, through which man is carried out of Gods fear and order; for the created uprightness is a pure, just, and holy state, a state that stands upright to God, and unto all men, it is not a subtil Invenier, but a simple Dealer in all things, it cannot lye for gain, nor swear for profit, nor curse for wealth, it cannot deceive, nor defraud any man in dealing, though much outward profit might be seen in  
the



the end, it cannot commend a thing above what it really knows it to be, it cannot make many words in bargaining; for it is an upright state, and speaks things uprightly & justly, and speaks no more than it knows to be true, and not that neither at all aimes, for many words is a burden to it, and it is weary of them, it prizes the worth of things according to discerning, and according to discerning it speaks a standing word; it hath no reservedness in it to take or ensnare another by deceit, for it is upright in all things. But how is man degenerated from the Created uprightness! and how hath he sought out the subtil Inventions! and how doth every generation grow more cunning in their dealing! and more deceit and guile breaks in upon generations, and they degenerate more and more from the Created uprightness; so that it is a griefe to behold how one man deals with another in trading, and how Markets are filled with multitude of words, which stands wholly in deceit and guile, and what a noise doth people make in Markets, and runs in the pursuit of gain with such Eagerness, as the whole Course of nature is set on fire, and the anger and the passion, and the unruly nature will sometimes be so let up, as one man will strive with another about their dealings: and how will one man deceive another, and defraud another with buy-

ing things one from another, and many times  
 forestalling things before they come into a  
 Market, and many times by Ingrossing things  
 into their hands which they have no need of,  
 but to lay them by, and keep them for advan-  
 tage; and this wrongs the poor, and the needy,  
 that when things are at a reasonable price, then  
 the Rich Ingrosses them, and by that means  
 keeps it at a dearer price in plenty, than other-  
 wise it would be, and then in scarcity the poor  
 must either buy it at their dear prices, or be in  
 want; and this grinds the poor every way, and  
 is a disorderly practise, and is filled with Co-  
 vetousness, which the subtil Inventaer finds out  
 to get wealth and Riches; and thus men run,  
 and knows no stay for their minds, they would  
 be dealers in every thing, and counted great  
 dealers in all things, and would have a name,  
 and so are alwayes in the thronged part, and  
 in the cumber about many things, in which they  
 all offend. But who Remembers the Lord? or  
 who chuses the better part? or who seeks the  
 Kingdome of God first, and trusts the Lord to  
 add all things else unto him? and who serves  
 the Lord with fear? not the subtil Inventaer,  
 but the Created uprightness, which under all  
 such practises and wicked devices lyes grieved  
 and pained; for though man be gone into the  
 Inventions through the temptations of the sub-  
 tility

tilty, yet there is something upright Remains in him, which did preserve its own being, though man degenerated; and this is a pure principle in man, which doth not allow of deceit; for that which is upright, and that which is deceitfull, hath no agreement together in any place; so that when deceit is practised, uprightness reproveth; for it bears the burden of it. Therefore all people who are concerned in these things, take heed to your wayes, and to your doings; for they are very bad, you cannot but know your selves, that there is much amiss in you, and that you do run many times after dishonest gain, and that which lets you see it is the light of Christ, and that you must come unto it ever you come to be upright men; for though some may be qualified in some things, and in their natural temper do manifest more moderation than others, and that there be more reservedness in their wayes, and that they do not appear so passionate, nor angry, nor openly so deceitfull; yet there is a self-end lyes in the bottom of such a man, and he will reach forth himself to make his end secretly; for if the mind of man do not come to the light, with the light to be guided, he doth not come into the upright state, but lyes amongst the many inventions, where none can please God. And now your day is with you, who are buying and sell-

ling, and trading; and the Light of Christ is manifest in you, to shew you wherein you erre; and if you do not turn when it reproveth you at any time, and come to repentance, you will wrong your selves for ever. Therefore make hast out of your way, and turn to the Lord, and receive his wisdom in the light, that his wisdom may order you in all your places and services; then you dare not use many words in your bargaining, but speak a standing word, according to your judgment in that which you have to sell or buy, and you dare not speak in the praise of any thing for any end to your selves; and this practise would stand in uprightness, and would answer Gods witness in every man, and then you would be out of fear to be cheated or deceived, because the uprightness deals plainly and simply, and speaks of things as they are, and not otherwise, and cannot conceal any fault, if it know to be a fault; and then there would be a closing in few words, as the Commodity was liked, and yea and nay would stand on both sides. And in this is the good order, & is comely and commendable amongst men, and a good favour unto God, whereby he is honoured. And when you have done your markets, then repaire to your outward dwellings, and do not sit and drink and revell in Alehouses, for by that you many times doubles your offence; and when you

have

have gotten some dishonest gaine by deceit in bargaining, then to sit at an Alehouse untill you have spent it, and it may be much more, then had you not better been without it every way, for it adds sin to sin with grief. Therefore be careful, and eschew such evils; and when you have refreshed your selves as need requires, then do not run into excess; for many are taken and wronged in that place, who goes to use the creatures only for refreshment; and when they fall into company, and the strength of drink doth begin a little to strike upon their naturalls, then they are overcome to continue untill they wrong themselves every way. Now the light of the Lord Jesus Christ guides out of all those evils: If that you mind it, and obey it, it will guide you from lying, and learn you to speak truth, it will guide you from drunkenness, and learn you soberness, and so will change you from all those Evils wherein ye walk, as it hath done many in this day, who sometimes were such in some degree, but now are washed and changed by the light, and walks in the way of peace with God, and can commend it unto you from a certain ground, if you can but receive the report; and they can tell you in truth, that it is better to walk one day in the light, though it be in the Cross unto themselves, than to satisfy themselves by gaining the world through Invention;

vention; and this is the Word of the Lord God unto you all people, forsake your way and live, and walk in the way of understanding, that you may honour God in your generation, and that you may be a good savour unto God, and unto one another; and in all things chuse the good, and let the evil go, then will your dayes end in peace, which otherwise will end in sorrow; and in that day you will remember the time you have mis-spent, which then you cannot recover again, though you may seek it with tears; therefore whilest you have it, prize it, and do not spend it vainly, for you have spent too much after that manner.

### *A General Exhortation.*

**N**OW as there is a view taken of this great body, and every particular state being seen in its several place how it lyeth, and an information being gone forth in the universal love of God unto them all, whereby they may behold their error from the Created uprightness in every place, and may also behold a way open to come in again into the good and blessed state of Innocency, and to be gathered into the way and path of simplicity, where no deceit, nor guile, nor hypocrisie can have a being, and

God to come into the holy and good order of wis-  
 doms Government, and to stand as so many  
 branches in their several places, to be a good  
 favour to God, and honour God; for if there  
 were unity in the life & power of God through  
 the universe, how sweet would every one be in  
 their place! and what a good favour there  
 would be through the Creation! and then the  
 Creation would be set free from that which  
 now burdens it, and God would have honour,  
 and glory, and praise in his own work, and his  
 goodness and his blessing would rest upon it,  
 and there would be plenty to every man in his  
 particular place, and he would rejoyce in his  
 own portion; and then no deceit, nor guile, nor  
 lying, and swearing would be used amongst peo-  
 ple to get dishonest gain; and how would such  
 a generation honour God! and how amiable  
 would such a generation be in their places!  
 how amiable a thing would it be to see parents  
 of children, to bring up their children in the  
 fear of God, and to nurture them in the wis-  
 dome of God, and to train them up in love and  
 peace and unity together! and to see Masters  
 and Dames of families, to order their families  
 in Gods wisdom, and to keep them in good  
 order every way! and to see servants in their  
 places serve with diligence! and to see aged  
 people filled with sound wisdom and gravity!  
 and

and to see single people wholly given up to serve  
 God, and to see young people remember their  
 Creator in the dayes of their youth, and to see  
 children fear the Lord in their infancy, and to  
 see such as are in outward Government to be  
 cloathed with the wisdom of God, and to see  
 Ministers of Parishes deny deceit, and come  
 into the truth, and to see Lawyers in  
 true Judgement and Equity, and to see  
 all Trades-men with Just Weights and  
 Measures, and to see all Buyers and  
 Sellers, in the created uprightnesse; then  
 would hearts and minds come neer together in  
 the one principle of God, and unity and peace  
 would abound amongst people: And therefore  
 as one body, you are all exhorted to fear the  
 Lord God, and turn to his light with which you  
 are enlightned, and yield to obey it, when in  
 your Consciences it doth reprove you; hearken  
 diligently to that voyce, which calls you to  
 return, and do not reject the Counsel of the  
 Lord in any wise, but be still and quiet, and bow  
 to the light in every manifestation, and believe  
 in it, as it doth manifest it self, that with the  
 light, the disorderly nature may come to Judgement  
 in every place, and that through Judgement  
 the Creation may be delivered, which  
 this day travailes in pain, grief, and sorrow; for  
 the disorder is above, and by disorder you are



out of your places, and so runs in wicked practices, with which you dishonour God, and bring your own souls. Therefore you are all exhorted to mind the light which would do you good, and do not run your selves wilfully into eternal misery; for the Lord would not have you perish, but would that ye might come to the truth, and be saved. And this is his compassion towards you, and his patience and forbearance concerning you; for who amongst you have not deserved cutting down, if the Lord should not exercise his mercy? every instant of time he may justly smite you, and bring your dayes to an end in a moment.

Therefore consider, for what end you are yet breathing Generation, and have yet time given you; is it not that you may behold Gods goodness, and come to repentance, and that you may know the light with which you are enlightened, to be your redemption from your former conversation; and your salvation from your vain traditions, that every one in your place might honour God, and be a good savour to God? for what good doth your observations of dayes; and your preaching, and praying, and all your worships and services, and all your talk of God, and of Christ to be your Saviour, and the hope which you say you have by your merits; what good will all this talk do you, whilest

whilest you live in sin, which is contrary  
 God? and so are under the condemnation  
 Christ, and not in his salvation; for he doth  
 merit any thing for the sin, but for the sinner.  
 And consider how this lyes, for you want un-  
 derstanding, Christ Jesus doth manifest  
 light in man, and with his light he lets man  
 his sin, by which sin man is separated from God  
 and he reproves the sinner, and calls him to re-  
 pentance; then the mind turning to the light  
 when the light reproveth, and answering the  
 light faithfully, then doth the light begin to  
 separate him from the sin, and to draw him out  
 the sin; so Christ saves the sinner from the  
 which he hath lived in, and through his judg-  
 ment he purges the sinner, and makes him clean; and  
 through the water of Regeneration, and then  
 he reconciles unto God the Father by himself  
 and merits the love, and the life, and the peace;  
 for the sinner, which in the sinful state was sepa-  
 rated from God, but now in the clean state  
 reconciled to God by Jesus Christ; and so  
 is not reconciled as a sinner in the sin, but a  
 sinner washed, and bathed, and cleansed by  
 pure water which taketh away the filthiness  
 flesh and spirit; and so reconciled to God,  
 is holy, in the holiness of Christ Jesus. And  
 here man comes to Christ, and to his salvation  
 and salvation is the work of Christ alone,

( III )

ary which is perfected through Regeneration ; so  
ion it may here be understood by this short  
oth testimony, that the free grace of God by Je-  
sime Christ is held forth for salvation, and not the  
anc covenant of works ; for though it be so , that  
lest people must come to repentance and amend-  
ment of life, and that they must deny their  
God alwayes in obedience to Christ, who is pure,  
to re- there is no act which by them is done, that  
light brings salvation, though in their way they do  
ng the with peace from God through obedience;  
to fo- the salvation is in the free grace of God  
a our through Christ Jesus ; and the grace of God  
the first brings salvation doth appear to all men :  
judge mark) the grace of God doth appear to all  
in clear; and where doth it appear ? why, in their  
d the Consciences ; and what doth it appear a-  
imist? why, against the body of sin in every  
pearance; and what doth it appear to do ? why,  
s it destroy the Devil, the Author of sin ; and  
state it will it do further ? why, it will teach to  
so many ungodlineffe and worldly lusts ; (so mark)  
at a free grace of God that brings salvation, doth ap-  
by it in man against ungodlineffe, and teaches man  
ineffe doth receive it, to deny ungodlineffe and  
d, worldly lusts ; and these things must be deny-  
s. And in obedience to the grace: Yet the salvation  
va in not stand in the thing done, but in the  
e, alone, which requires the duty, and teach-  
es

es to deny that which it appears against, and then it takes away the sin, and saves from the sin which hath made man unclean; and what will the grace do further? why, it will teach to live soberly, and righteously, and godly, in this present evil world. (So mark again) here is a change wrought in man by the grace of God, the grace as it doth appear being received, the ungodlinesse and worldly lusts, they are denied, and sobernesse, and righteousnesse, and godlinesse, they are brought forth and manifested by the grace; and here is the free grace, in the free love of God by Jesus Christ, who is Salvation to the ends of the Earth, to all that in him believe. But people doth not know him, and so lets forth their own belief into an imagination of him, and looks to find him in their own way; and they having formed him in their own belief without him, they neglect the manifestation of his Light within them, and the body of sin remains unreMOVED; and such knows not his Salvation but with sin is defiled and polluted, and with that unclean body his life is pressed, and therefore the just suffers for the unjust; and the load of sin is heavy upon him, which in his patience he beareth, though with his light he place judgment upon it every way. And thus it is opened what the grace is in it self, and what it is used

that receives it, and believes in it, that all  
 may mind the grace that brings salvation, and  
 hold with it in its appearance, that they may  
 come to salvation by it, which in it self, is  
 dly, in ce.

Therefore all People ponder these things in  
 your hearts, and wait to know what time will  
 bring forth in order to your salvation, and do  
 not neglect the time which you have present,  
 but day by day consider Gods goodnesse to-  
 wards you, that his goodnesse may overcome  
 you to repentance, and that you may come to  
 Jesus Christ, and know your salvation by him  
 alone, that his peace he may seal unto you in his  
 Covenant, and that in his life and wisdom  
 you may walk as becomes Christians, in all so-  
 berety, and honesty, dealing justly, and loving  
 mercy; and then you will be a good favour un-  
 to God, and Generations to come will rejoyce  
 in your remembrance; and this is an Exhorta-  
 tion unto you joyntly, that you may come to the  
 light of Christ particularly, which light is but  
 one in you all; and if you mind it to obey it,  
 you will know the good order in it, and every  
 one in your particular places, being brought in-  
 to good order with the light, you will have  
 peace and comfort in your places; and in the  
 light which is but one, you will in one be joynt-  
 ly, and there will be but one heart and mind  
 1 amongst

amongst you, and then as one body you will stand in Righteousnesse to glorifie God; and this will bring peace in the latter end; but if you refuse to hearken, and to obey, your destruction will be of your selves, and God will be clear when he judges: Therefore consider seriously, and neglect not to close with the rewards of Gods love; for to day it is unto you, but to morrow it may be hid from you, therefore lay it to heart.

### *Concerning Faith.*

**C**hrist Jesus is the Author of Faith, and by his Resurrection he brings it forth in himself; it is a pure substance which is holy, and doth proceed from the life, and with the life is strengthened, and through the life it hath its growth by degrees; and this is true Faith, and is but one, not divided from the body of the Author, though in its manifestation it may appear diversly; for the diversity of its manifestation is to be understood in its degrees, according to the Resurrection of the Seed; for the substance and matter of Faith being wholly in the Seed, it cannot be otherwise known, or received, but as the Seed rises and reveals it; so the

Faith is the gift of God, and is revealed by the  
 Resurrection of the Seed; and this Faith go-  
 es through the body of darknesse, and gets vi-  
 ctory over darknesse, whereby the Seed comes  
 into a more glorious liberty in the Resurre-  
 ction, and Faith comes to be advanced into a  
 higher degree, and is strengthened with the ver-  
 ge of Christ, who is the Author of it, and so it  
 goes on into a more full perfection, through de-  
 grees. And this Faith worketh by the Love in  
 which it is nourished and strengthened, and by  
 Faith the Just lives, through all oppositions,  
 and victorie over the world is obtained by it;  
*this is the victorie that overcomes the world,*  
*by your Faith.* For the world is an enemy to  
 the Lamb, and from the foundation of it, the  
 Lamb hath been slain; and the world warreth  
 against Christ, the Author of Faith. Now Faith  
 coming up through the Resurrection of the  
 Seed, and standing in the power of the Author;  
 by this Faith is victorie obtained over the  
 world, through which victorie the Lamb comes  
 to liberty, and the Seed that is pure ascen-  
 deth, and the Faith ascendeth into a higher de-  
 gree in the Seed; so that the Conscience comes  
 to be cleansed from that which hath defiled, and  
 the Seed of God which is pure takes the Domi-  
 nion in the Conscience; and the Conscience is  
 made pure through the Resurrection of the  
 Seed,

Seed, and the Myſterie of Faith is then held in a pure Conſcience ; (mark) the Myſterie of Faith is held in a pure Conſcience, the Seed which ever was, and is a Myſterie to that part which would live by knowledge ; and as the Myſterie of Faith comes to be held in a pure Conſcience, ſo the fruits of Faith is manifeſt from the Myſterie, and branches forth in all purity, according to the nature of the Myſterie, and this Faith purifies the heart with its purity, and makes the in-ſide clean, and the in-ſide being clean, the out-ſide is clean alſo. And this is the Faith of Gods Elect, and doth ſhew it ſelf by its own work : *For as the body without the ſpirit is dead, ſo Faith without works is dead alſo.* And this is not an imagined Faith, but a revealed Faith, and by the Reſurrection of the Seed it is brought forth ; and this is one Faith, in one life and power, and it ſtands in the power, and by the power is preſerved ; *And without this Faith it is unpoſſible to pleaſe God* neither can any come to God, neither can any be juſtified before God ; for true Faith is in the Son, and with the Son the Father is well-pleaſed, and by the Son muſt all come to God that comes unto him ; and in the Son is Juſtification, for Faith in the Son makes clean the heart, and gives victory over that which is contrary to God ; and with the power of the Son, in whom



the Faith standeth, the polluted part is cast out, and by the Son there is access to God. Now there are many beliefs in the world, and many imaginations, yet but one Faith, and that Faith is revealed, and none can know it but in the Revelation of the Seed; for Faith in it self is a Myserie, and is hid in its own substance, and none can see it, nor know it, until they joyn to the light, and wait in the light, to feel the rising of the Seed, and Faith by the Seed revealed. So true Faith doth not stand in the wisdom of men, but in the power of God, which power kills the unrighteousnesse, and reveals the righteousness from Faith to Faith; and when by Faith there is Justification known in the righteousness, and there is peace felt with God through Jesus Christ. And this is purifying Faith, and saving Faith, and is but one Faith, which hath its work in man; and the good fight of Faith being fought, the course comes to be finished with joy; and this is a standing Faith, in the standing power of God, which goes over the unbelieving part, in which Faith, there is perfect unity and concord, and all born of the Seed meets together in it, and stands in one perfect body, according to the degrees in one perfect Faith, and with one perfect heart and mind they rejoyce in God their Saviour. So whatsoever belief man hath made to himself, &

whatsoever he hath set up through that belief, to be the object of it, he must unloose his hold, and break his Idol down, or he cannot meet in the unity of the Faith with those that are born of the Seed, neither will his belief save him, neither will his belief abide in the Furnace, nor endure the tryal through affliction, so can never be found to the praise and glory of God; but Faith in the power is preserved in the Furnace, and strengthened in afflictions, and in the power is kept to the end, and so goes through all by believing; and Christ who is the Author of Faith, he also is the Finisher of it; and the tryal of this Faith is much more precious than Gold that perisheth, and is found to the praise and glory of God; and the end of this Faith is everlasting peace. *And this Faith is the substance of things hoped for, and the evidence of things not seen;* And by this Faith the Elders obtained a good report; which Faith is now known again, and the just mens spirits in it, and there is an universal unity amongst the Just from the beginning. And this is true Faith,

Concern

*Concerning Hope.*

**T**He hope which gives satisfaction is Christ Jesus ; and this hope standeth firm and sure, and it is answered with peace in hoping, for the living hope is in Christ ; and though many oppositions may rise against it, yet the hope doth not fail, but reaches to attain the end, and hopes to the end ; for hope reaches to something, and hopes for something that is not yet attained ; for when that which is hoped for comes to be enjoyed, then the hope is satisfied, and ceases hoping, and enjoyeth that which it hath hoped for ; for whilest it is hope, it waits to be answered with that which it hopeth for, and so hopeth over all that which stands in opposition, and it is answered with peace in hoping, though the full enjoyment of that which it hopeth for, be not yet attained, and it still presses forward to its desired hope. And this is Christ in man the hope of glory ; (mark) Christ the hope of glory, the hope that liveth, in which hope man knows a part in the life, and with the least measure of hope in Christ the life, he breaths after more life, and hopes for more enlargednesse in the life, which hope doth still

Presse into the life, and here Christ is the hope,  
 and Christ is the life; yet whilest the life is in  
 bondage to any thing, the hope is exercised in  
 hoping, because in that place there is not per-  
 fect liberty, which the hope hopeth for; and  
 all that feels this hope, they feel Christ, and they  
 breath in his hope, for perfect liberty in his life,  
 and waits to be delivered by his power, from  
 under the bondage of corruption, and waits for  
 the glory, and hopes for the glory, and so the  
 hope is kept in the life, and breaths in the life  
 to come into the glory; and in due time there  
 is an answer given, and it comes to a full posses-  
 sion of that which it hoped for, and so comes to  
 its satisfaction in the glorious liberty; for it is  
 to be understood, that whilest the Seed is in tra-  
 vail in any place, that there is something of the  
 oppressing nature over, and then the hope is  
 exercised through Faith, and the Faith believes  
 over it, and the Hope hopes in the Faith; and  
 in that state there is a hope to be eased, and a  
 hope to be delivered, and a hope to come into  
 the glory, and a hope to be established in rest;  
 and here Faith and Hope have their unity to-  
 gether, and are exercised together, and Faith is  
*the substance of things hoped for*; and by the  
 power in which it standeth, it makes way for the  
 hope, and brings in *the evidence of things not yet  
 seen*; for Faith and Hope are united in the  
 ground,

ground, and Faith goes forth in the power, to  
 make way for the liberty of the hope, and  
 through the Faith, the hope overcomes opposi-  
 tions, and comes to the enjoyment of that which  
 it hopeth for, and so Christ is in man the Author  
 of Faith, and also the hope of glory; and this is  
 a living hope, and a standing hope, for it is be-  
 gotten in the life to breath after life, and hopes  
 for the full perfection of life, and the glorious  
 liberty in the life, which being attained, the  
 hope is then satisfied, and possesseth the thing  
 which it hath hoped for, through the travail;  
 and there the hope is fully answered and satisfi-  
 ed, and then faith and hope rejoyces in the  
 glorious liberty of Christ the fulness. And this  
 hope is not like the hypocrites hope that perish-  
 eth; for the hypocrites hope is generated in  
 the airy part, by the motion of imagination; and  
 it is like the Spiders web, which by her own la-  
 bour she makes to her self. And how many have  
 created their own hope, through their own be-  
 lief, and hath something which the hope looks  
 at to be its satisfaction in the end; but that hope  
 perisheth, and the end of it is misery. For how  
 do people deceive themselves with a vain hope,  
 and how much are many perswaded of assurance  
 of life through their own hope? and yet know  
 not Christ in them the hope of glory, but  
 through imagination have created an object, and  
 their

their belief standeth in that, and their hope reacheth to that, and no further ; for is it not the cry of many people, that *they hope to be saved, and they hope God will shew them mercy, and they hope he will pass by their offences, and pardon their sins* and so in a vain hope enclose themselves as a Spider in her web, and there sleeps at ease, as if there were no danger. And this is the hope of the hypocrite that perishes, who knows not Christ in him ; for there is no hope that is created through an imagination, or that reaches to any thing which the imagination frameth, that can give satisfaction to the soul: for the soul being immortal, there is not any thing below life and immortality that can satisfie it ; and life and immortality is in Christ Jesus, the souls Saviour ; and there can be no assurance of eternal life through any other faith or hope, but what standeth in himself ; then how miserable are such, that have neither faith nor hope, but what they have created to themselves ! and hath no further Seal of eternal life, but what they draw to themselves through their own belief and hope ; which being created in the perishing part, there must an end come, and both the object of the belief and hope, and also the belief and the hope will fall and perish together. But Christ is for ever, and the living Faith and Hope is in himself, and he alone is the object of that

Faith

faith and Hope ; and this hope gives peace in  
 hoping , and gives assurance of that which is  
 hoped for ; and through assurance there is sa-  
 tisfaction in the travail , and in the end there  
 is perfect rest in Christ. And this is a true  
 hope.

---

### *Concerning Love.*

**G**OD is Love, and love is his nature, and it  
 is in God the fulnesse ; and as it is in  
 God, it is unmeasurable every way ; the heights,  
 and depths, and length, and breadth, is past fin-  
 ding out ; and it is a secret in it self, unto which  
 no mortal eye can approach : for it doth contain  
 it self within its own perfect body, and there is  
 in it self in everlasting fulnesse, and by its own  
 motion, and in its own pleasure it manifests it  
 self to the sons of men universally, and spreads  
 it self as an unbounded River, which hath its na-  
 tural course from the body of the Sea, and in  
 its passage doth refresh the thirsty, and returns  
 into the body of the Sea again ; even so it is  
 with love, which in it self is a pure perfect bo-  
 dy, containing it self within its own body, as to  
 its own fulnesse, and yet is alwayes sending  
 from it self, many sweet and pleasant streams of  
 vertue,

vertue, which refresheth and watereth all that  
 are athirst for it, and all the streams that pro-  
 ceed from it, they have their course & passage,  
 and returns into their own natural body again,  
 and so love is in it self an incomprehensible be-  
 ing, and from Eternity to Eternity it stands un-  
 changable, and it is the greatest of all things,  
 and its vertue is the chiefest good, it is a foun-  
 tain which abounds in largeness, and fulness,  
 and in freeness, it opens it self in tenderness,  
 and with its own vertue it doth supply the want  
 of all that thirst for it, and it gives forth a mea-  
 sure of it self, in the openings of it self, which  
 as a stream of pure water doth reach the thirsty  
 soul; and this is love in it self, which disposeth of  
 it self by measure, according to its own plea-  
 sure; and with this love God loves the world, &  
 he sends his only begotten Son into the world,  
*that whosoever believes in him should not perish,*  
*but have everlasting life;* and with this his love  
 he reaches all people through a manifestation  
 of light, which light is Christ the only begot-  
 ten of the Father, and with this light of Christ  
 is every man Enlightened, that comes into the  
 world, and with this light the sinner is sought,  
 and for sin reprov'd, & that is love which doth  
 reprove; and who do not answer the reproof,  
 they do not answer the love of God, neither  
 doth receive the love when it is tendered; but  
 who



who answers the reproof, and loves the light  
 which doth reprove, they answer the love, and  
 receives the love, and then with the love they  
 are drawn to love God again ; and so there is  
 not any people in the fall that first loves God,  
 untill he have manifested his love unto them by  
 Jesus Christ, which love is certainly manifested  
 through Christ unto all people ; which love be-  
 ing received, it draweth to its self, and beget-  
 terh a love to it self, whereby man comes to  
 love God ; not that he loved God first, but that  
 God first loved him, and gave his only begotten  
 Son for him, and through his own love mani-  
 fested in Christ Jesus, he begetterh man to love  
 him again ; and as man receives Christ Jesus in  
 the reproof, he receives the love of God, for if  
 man do not joyn unto Christ when he reproves  
 him, and close with the tender of love in that  
 dispensation, he is an opposer and a rejecter of  
 Christ, in whom the Fathers love is made mani-  
 fest, and so will not come to Christ to receive  
 the love, and the life that is in him : and hence  
 it is that so many are destitute of God & Christ,  
 and wants the salvation, and the peace, and the  
 vertue of love, because they are more in love  
 with those things that are reprov'd, than with  
 that which doth reprove ; and though Christ do  
 come to do the Fathers will, and tender the love  
 of the Father in himself, yet many do reject  
 him,

him, and outstand him, and proves rebellious against him, and though he waite to shew mercy, and from time to time doth manifest his kindness in rendering, yet there is not a readines of receiving, but rather of despiing and contemning; and here he comes to many, but they receive him not; and here he wooes many, but they will not come unto him, that they might have life in him; so do many turn their backs upon him, and with their rebellious nature grieves him, and causes him to draw his love into his own bosome, and so they lye destitute of love, though in it self it be large and full, and in its manifestation universal. And such are miserable and wretched, who reject the love of God which is rendered in Christ Jesus; *But to as many as do receive him, to them he gives power to become the Sons of God, even to as many as believe in his Name; which are born, not of flesh, nor of blood, nor of the will of man, but of God.* (Mark) they that receives Christ Jesus, they come to be born of God, and Christ gives them power to become the Sons of God; and this is a state beyond the birth of flesh, and blood, and the will of man, for that birth hates the light, and loves darkness rather, and will not come to the light, least the light should reprove its deeds; but they that love the light, they bring their deeds to the light, and they are manifest to be

wrought

wrought in God; and ſuch grows in the love, and ſprings in the love, and is nourished with the vertue of the love, and the love is the babes conſolation, for the babe being new born in the love, it is brought forth a little child filled with Innocency, & it waits for nourishment from the breast of love, and waits to grow in ſtrength through the nourishment, and it hath no will to any thing, but delights to do the will of the Father only; and thus God is known to be love, through the measure of his love manifested and received in Chriſt, and all that have received Chriſt, they have received the love of God, and in that love they love God again, and are born of God, and knoweth God, for every one that loveth are born of God, and knoweth God; and there is the true knowledge of God, and of his love by Jeſus Chriſt: and they that do not thus know God, they have not yet received Jeſus Chriſt his Son, and ſo neither knows the Father, nor the Son, with a true knowledge, neither do they walk in the way of peace, nor feels the vertue of the ſtreams of love; and all ſuch are dry, and withered, and only pleaſe themſelves with their own imagined way. But the birth born of love, drinks in the ſtreams of pure water, and it knows the fountain that holds it, and it grows up to the enjoyment of the fountain, and ſo comes to the ſpring, and drinks full draughts of  
an

an overflowing cup of blessing, and rejoyces in the possession of its portion. And thus to know God is life Eternal, for all born of love, they know the Son, and the Son reveals the Father, and is the way to the Father; and they that have the Son, they have life, and are in the possession of life, which can never be compassed by the wisest part of man, nor fathomed with all his wisdom, but to an innocent babe it is revealed, and the babe knows the secret, and gives thanks to the Father, that he hid those things from the wise part which would have gained them for knowledge out of the life; and this is the greatest attainment; who are born into it, such know the End of all flesh, and sees faith, hope, and love remain, but the greatest of all is love, and if love be wanting, there is nothing profitable; though a man should give all his goods to the poor, and his body to be burned, if he want love it profits him nothing, so that the greatest of all is love; for there is the fullness known, and there is the Inheritance sealed, and that is the End unto which faith looketh, and for which hope hopeth in the travail, which being possessed and enjoyed, then the End of faith and hope is fully answered, and the salvation of the soul is witnessed, and the heir rejoyces in the fulness of his portion which is love. And here is faith, hope, and love, briefly opened,

ned,

ed, and in themselves are in one perfect bo-  
 united, which in every manifestation there  
 comfort found according to measure, but the  
 greatest of all is love, and in love the Babe sits  
 down, and is in co-heirship with Christ, and in  
 the Kingdom Everlasting, and in the Power of  
 Endless Life, it possesseth the durable Riches  
 and Treasures, and is filled with joy and peace,  
 and blessing, and crowned with glory and re-  
 ward for Ever.

---

### *Concerning the Word.*

**T**He Word is pure, and the whole Universe is  
 upheld by the Power of it; all things that  
 were made, were made by it, for it was in the be-  
 ginning with God, and was God, and it hath  
 never changed from what it was in the begin-  
 ning. *Adam* heard it in the Garden, and *A-*  
*braham* heard it in his own Countrey, and it cal-  
 led him forth, and he obeyed and followed it,  
 and he was blessed. *Moses* heard it in the Mount,  
 and he received the Law from it; the Pro-  
 phets heard it, and they prophesied in it; and  
 in fulness of time the Word became flesh, and dwelt  
 amongst men, and they beheld it as the glory  
 of the onely begotten of the Father, full of grace  
 and

*and truth.* And the Apostles had the Word and they preached the Word, and that was their Message, and they knew it to be the Word of Faith, and the Word of Eternal Life; and the Word is the same this day, and the glory of it is seen, and the vertue of it is felt and fed upon: for as in the beginning it generated, a generation was brought forth by it; so now it doth regenerate, and the new born babe desires the sincere milk of it, and the Word feeds and nourishes it with its own goodness; so the new babe feeds upon the Word, and receives the milk of the Word as its natural food, and it doth not live by any other thing; and whilest it is a new born babe the Word gives it milk; but when through nourishment it grows in strength, then it eats the flesh; for the Word is made flesh, and the flesh is meat indeed; and this must people eat if they have life in Christ; for Christ is the Word, and Christ is the Life, and they that do not eat him have no Life in him. And this is a hard saying to all un-believers; for such said in times past, how can this man give us his flesh to Eat? and this is the bread that comes down from Heaven, which if a man eat he shall never dye; they are blessed that believes in this, for Christ is the Bread of Life, and all that hunger after him in truth, he feeds them according to his own pleasure:

here is living water felt from Christ the foun-  
 tain, and here is meat known that endures to  
 everlasting life, and with his vertue and good-  
 ness the soul is replenished and comforted, and  
 this is the Word which is near every man; who  
 shall ascend to fetch it down from above; or  
 who shall descend to fetch it from below?  
 what saith it? *the Word is nigh thee, even  
 in thy heart, and in thy mouth, to obey it, and  
 to do it*; and there must man know it, and obey it,  
 ever he come to feed upon it; and he must  
 first know it as a reprovener, and then as a ham-  
 mer and a fire, to break down, and burn up all  
 that drossie nature that is in him, and the re-  
 bellious part that stands in opposition against  
 the Lord. And this is the Word which is nigh  
 unto every man, alwayes taking hold upon the  
 transgressor in judgment, and as a swift wit-  
 ness overtakes the transgressor in all his wayes;  
 and in that place it is quick and powerful, and  
 sharper than a two Edged sword; if a man com-  
 mit Evil, the Word hath a quick motion to find  
 him, and is powerful to judge him, and sharp  
 to wound him, and the hairy scalp of the wicked  
 is wounded by the sword of the Spirit which  
 is the Word of God: and so it manifests it self  
 in man according to the present disposition of a  
 man; if darkness dispose him, and that he be in  
 the Evil, either in thought, word, or deed,

then the Word stands against him, and is quick and powerful, and sharp, and a hammer, and a fire, and man may feel it to be so in its operation; for it is to be understood that the Word in it self is an unchangeable being, and one perfect intire body of love yet the manifestations of it appears diversly as man stands before it, and it hath its operation in man according to mans present disposition; for if he sin, he is quickly overtaken with Judgement, and the Word which overtakes him and Judges him is this Word, and there he may feel it powerful and sharper then a two Edged sword; and through his obedience to it in that manifestation, the Word becomes a hammer and a fire in its operation and it is as a fire in his bones to consume the fleshly part in every place. And by this a young man may cleanse his wayes; for if a man take heed to the Word when it manifesteth it self with Reproof, and when it shews him the goings of his mind, and his wandering thoughts, and vain imaginations, and the body of sin and death that is in him, and doth defile him, it separates him from God; if he take heed to the Word when it manifesteth secret Evils, which are its nature to do, then it will become a light to his feet and a lanthorn to his paths and he will find it to be a true guide unto him, yea in his lowest state, it will be a light to his feet, ways by



quicken his feet, and then man doth not err ; when  
 and comes to the Word in himself, and takes  
 heed unto it, then the Word becomes a light  
 to his feet ; for the Word is light, and man fol-  
 lowing the light, and walking in the light, he  
 will not stumble, but walks safely, and with the  
 light of the Word he sees his way, and sees all  
 sinners as they lye. And he that thus takes heed  
 to the Word, and answers the Word, and comes  
 to obey it when it reproves him, then the Word  
 is to him up, and sets his feet in the way, and so  
 it becomes a light to his feet, to guide him that  
 he may not err, and the Word gives man  
 strength to follow it, and then he begins to tra-  
 vel out of the dark Corners of the Earth, and  
 out of the Earthly habitations, and follows the  
 Word, and believes in the promise of the Word ;  
 and this is an Express Word in every man, it  
 speaks Expressly in his Conscience according  
 to the state it finds him in, and so it may be  
 brought down, manifesting it self as mans present state  
 and condition is ; and as man takes heed unto it,  
 and takes heed to the light, and the light guides  
 his feet out of all perverse wayes, and crooked  
 high wayes, and froward wayes, and guides him,  
 and leads him in the way of peace, and so it is a  
 meaning Word, who takes heed unto it are  
 blessed by it ; for a young man may cleanse his  
 ways by taking heed to the Word, and by obey-

then the Word stands against him, and is quick  
 and powerful, and sharp, and a hammer, and  
 fire, and man may feel it to be so in its opera-  
 tion; for it is to be understood that the Word  
 in it self is an unchangeable being, and one  
 perfect intire body of love yet the manifesta-  
 tions of it appears diversly as man stands be-  
 fore it, and it hath its operation in man according  
 to mans present disposition; for if he sin, he is  
 quickly overtaken with Judgement, and the  
 which overtakes him and Judges him is the  
 Word, and there he may feel it powerful and  
 sharper then a two Edged sword; and through  
 his obedience to it in that manifestation, the  
 Word becomes a hammer and a fire in its operation  
 and it is as a fire in his bones to consume  
 the fleshly part in every place. And by this a young  
 man may cleanse his wayes; for if a man take  
 heed to the Word when it manifesteth it  
 with Reproof, and when it shews him the  
 goings of his mind, and his wandering thoughts,  
 and vain imaginations, and the body of sin  
 and death that is in him, and doth defile him, it  
 separates him from God; if he take heed to the  
 Word when it manifesteth secret Evils, which  
 are in his heart, then it will become a light  
 to his feet and a lanthorn to his paths and he  
 will find it to be a true guide unto him, yea in the  
 lowest state, it will be a light to his feet, says by

guide his feet, and then man doth not err ; when  
 he comes to the Word in himself, and takes  
 heed unto it, then the Word becomes a light  
 to his feet ; for the Word is light, and man fol-  
 lows the light, and walking in the light, he  
 is not stumble, but walks safely, and with the  
 benefit of the Word he sees his way, and sees all  
 things as they lye. And he that thus takes heed  
 to the Word, and answers the Word, and comes  
 to obey it when it reproves him, then the Word  
 is to him up, and sets his feet in the way, and so  
 it comes a light to his feet, to guide him that  
 he may not err, and the Word gives man  
 strength to follow it, and then he begins to tra-  
 vel out of the dark Corners of the Earth, and  
 out of the Earthly habitations, and follows the  
 Word, and believes in the promise of the Word ;  
 and this is an Express Word in every man, it  
 speaks Expressly in his Conscience according  
 to the state it finds him in, and so it may be  
 brought down, manifesting it self as mans present state  
 and condition is ; and as man takes heed unto it,  
 he takes heed to the light, and the light guides  
 his feet out of all perverse wayes, and crooked  
 high wayes, and froward wayes, and guides him,  
 and leads him in the way of peace, and so it is a  
 meaning Word, who takes heed unto it are  
 blessed by it ; for a young man may cleanse his  
 ways by taking heed to the Word, and by obey-

ing the word; and man that takes heed unto it, and obeys it, the cleansing water of the word goes through him, and it cleanses out of him all the corrupt and bad nature, that hath defiled him, and made him unclean; then man may feel the water of the word to wash him, and the water of Regeneration to renew him: and here the word plunges man in its own pure water, and washes him, and makes him inside clean, and so his heart is washed and made clean, and his mind is made clean, and his body clean; and here is the Baptiser, the baptising, which doth not lye outwardly, the taking away the filth of the flesh, but makes a man clean within, and renews him in the spirit of his mind unto God, and so washes away the filth of the old nature, which hath loaded and burdened the tender Seed. And this is the water of the word which flows in many; man takes heed unto it, and obeys it; and man is sanctified by the word, and the word is truth; and being thus cleansed, and washed, and sanctified by the word, then it becomes the word of reconciliation, and the word of eternal life, and it brings man to God in a clean washed state, and reconciles him unto God in his own holiness and righteousness; and then man knows peace with God through Jesus Christ, and there the clean enters the Kingdom,

theunclean, which cannot enter, is washed  
 away; & then man knows Christ his Redeemer,  
 Saviour, and Intercessor, and hath access to  
 the Father by him, and so comes into the  
 Kingdom, and sits down in the Kingdom,  
 and inherits the joy, and the peace, and the  
 blessing; so it is to be considered, that though  
 the manifestation of the Word be divers, yet the  
 nature of its self in its perfect body, is an un-  
 changeable being, and is the same this day as  
 was in the beginning, and it is the Word which  
 lives and abides for ever; and unto it all peo-  
 ple are to take heed, for it never loses its  
 testimony; but according to the present state  
 and condition of man, so doth it manifest it self;  
 and whilst man is in sin it is a word of reproof:  
 and when he yields to obey it, then it is a ham-  
 mer and a fire, and hath an operation for to  
 break down the Mountains and the hard Rocks,  
 and to sever the dross, and burn the chaffe,  
 and then it becomes water to cleanse and wash  
 away the filthiness of flesh and spirit; and then  
 sanctifies in its own Righteousness, and so  
 brings man to God, and reconciles him to God;  
 and then it is the Word of reconciliation, and the  
 Word of Eternal Life unto that man, for he lives  
 in it, and dwells in it, and feeds upon it; and  
 where Christ is known the Word of Eternal Life,  
 and his Flesh, and his Blood is fed upon with

joy. And this is substance which doth endure  
and never decayes, nor changes.

---

*Mans restless part, and the  
Election.*

**S**EARCHING, hunting, and comprehending  
know, is an uncertain state, and leads  
to bondage in every place, and no assurance  
or true satisfaction that any can receive through  
that labour, for the end of those things is death  
and whosoever searcheth after life, and not  
the Light through which life is revealed, then  
run over the innocency, and hunts above  
simplicity and the house of bondage is the  
place, and in that place there is no certainty  
peace; for if the restless part be not brought  
down, and kept under in every place, the seed  
of the evil doer doth rejoyce over the seed  
God; and it being of a contrary nature, the  
weight of its nature falls heavy upon the  
and sorely oppresseth the holy one and when  
man is overcome by any thing of that nature  
and falls under the power of it, he is in bondage  
to that very thing; and though much may be  
put down that hath ruled, and unto which  
hath sometimes been in bondage, and under

ender of which he hath known grief, and then  
 comes to feel ease given by the removing of it,  
 and in that place may sit in peace ; yet notwith-  
 standing something may remain, untaken away,  
 to which he is in bondage, and in that place  
 he hath grief, and not peace ; for unto what a  
 man yields himself servant to obey, he is a ser-  
 vant unto that very thing ; and if it be a pre-  
 dition from the body of darkness, if he yield  
 unto it, he serves it, and comes under the pow-  
 er of it, in which place he sits in bondage. And  
 through many are taken unawares, whose minds are  
 stayed upon God ; for by searching into  
 things, and not in the measure of God, and by  
 measuring before their measure, and in the hun-  
 ting part would compass something to them-  
 selves ; in that very path the snare is laid, and in  
 that state they have not a clear eye, neither can  
 they distinguish things that do appear ; and be-  
 cause they search before the light, and pur-  
 sue the search with eagerness, darkness  
 transforms it self into the likeness of that thing  
 which the search is after, and then holds it forth  
 and presents it to the hunting part, and that part  
 being hunting out of the light, it cannot discern  
 the danger as it lyes in that presentation ; but  
 being transformed in a likeness, and presen-  
 ting it self to be true, the hunting part joyns  
 unto it, and a belief closes in with it, and it is  
 recei-

received and treasured up for the true man, and in this place yielding, man becomes a servant to that very thing with which his belief is closed, and is under the power of it, and in bondage to it. And these lying signs which are transformed and presented from the body of darkness, doth overcome the hunting party, and believe in them; and so darkness ruleth, and the Seed of God bears the burdens, and in that place there is no peace; and though there may be liberty taken through such a belief, and the part which hath joyed may in that place have joyce, yet neither is the belief, nor the thing believed in true, and therefore it is sin in the ground, not being in the true Faith. And here many please themselves in those things where which their belief is closed, and in that very place rejoyces over the witness of God, and doth not regard when reproof cometh, because a strong perswasion standeth in that thing where which their belief is closed; and such casts the proof behind them, and doth not look at the proof to belong unto them in their place; and being in that thing closed through a belief they conclude that it is not to be condemned as evil in them, because it is their faith; and being in their faith it is not evil in them; and by such a belief in it, they create a peace and a joy; but in that place the Seed of God is grieved and afflicted.



and that which creates a peace and a joy  
 the Seed, must all come down into mourn-  
 and bitter lamentation ; for all such rejoy-  
 is vain, and there is no peace given of God  
 to that part.

having a deep consideration of these things,  
 beholding how many are intangled, and ha-  
 ving my self been a traveller amongst such dan-  
 gers, I am moved in compassion to the elect of  
 God, to open some snares and dangers, and to  
 shew forth a certain way of recovery unto all  
 that are in hold. And this observe, that when  
 the fallen wisdom runs into a search, and with  
 subtilty hunts to find out secrets, then doth  
 Nimrod begin his inventions ; and that part  
 would build a Tower to reach to Heaven, and  
 with its own handy work would preserve it self  
 safety, and that is *Babels* institution ; and  
 the ground of its erection, which in all places  
 confusion, and is for utter desolation and  
 destruction in every place, So who would be a  
 true Searcher into the divine mysteries, and  
 into the secrets of the Most High, they must  
 learn to stand still, and in the silent state wait  
 upon God, and keep their minds stayed in the  
 Light ; in which Light hidden things are disco-  
 vered, and the counsels of all hearts are made  
 manifest, and in the Light he reveals his secrets,  
 and opens the Parables, and declares the hard  
 sayings,

sayings, and all that fear his name, they put  
 their trust in him, and are contented with what  
 he reveals unto them; and they that seek  
 this, and comes to the Righteousness through  
 it, they find the Kingdom, and the treasure  
 and there is all things added; and this is God's  
 line which brings great gain; and the mind  
 being kept in the Spirit, it goes with the Spirit  
 into the Life, and in the Life the deep things  
 of God are known, and understood, and not by  
 any other way. So who can discern the glory of  
 the Sun, and the glory of the Moon, and in what  
 they differ, may clearly distinguish between  
 that which is revealed, and that which is com-  
 prehended; for though the Moon gather her  
 light from the body of the Sun yet it is not the  
 light of the Sun, as it is sent from the Moon  
 neither doth that light rule the day; and this  
 is a plain similitude. So many tender people are  
 wronged and deeply betrayed, whose minds are  
 after a search into the Divine Mysteries, and in  
*Nimrod's* nature hunts before the Lord, they  
 run into many dangers, and in many places are  
 taken captive by the subtil part and through a  
 presentation from the body of darkness, they  
 are carried into a strong belief of what is pre-  
 sented, and closes with it as a true and firm  
 ground: And such lays another foundation then  
 that which God hath laid which is Jesus Christ,

the

the wisdom from above; and the belief of man  
 being closed with that which is presented, from  
 that belief divers things are observed and pra-  
 ctised, and every one sets up the thing with  
 which their belief is closed, and into which they,  
 are joyned, and unto that thing they stand  
 strongly engaged, and in that part is all strife  
 and contention; for every man would maintain  
 his own faith, and he cannot joyn, but with such  
 as are of his own belief; and *Nimrod* sitting  
 king at *Babel*, and being chief in that work,  
 the end of his labour is distraction and confusi-  
 on, and that doth consequently attend such a  
 belief; and who do search and hunt, and with  
 that part comprehend, they do erect and build  
 at their observation; and one erects and builds  
 his observation in his belief, and he cries, *Lo*  
*there*; another erects and builds his observation  
 in his belief, and he cries, *Lo there*: And there  
 is something of a belief in all touching the mat-  
 ter which they do erect and build, to observe;  
 and through the strength of this belief, they  
 strive and contend one against another; and that  
 is *Nimrods* part who sits King in *Babell*, and all  
 that ever hath been found out by the deepest  
 searchers in the hunting part, it rises no higher  
 than *Babel*, and at *Babel* it ends; and whether a  
 belief lye to something outward, or something  
 inward, if it lye in that which is gathered by  
 hunting

hunting and comprehending, within the compass of mans own wilddom, it is *Babel*, and bondage to the Seed; and though in some places there may not be strife manifested, yet there may be such narrowness in that part with which the belief is closed, as the Seed may be sore afflicted by it; and in that part man seats himself, and in the strength of his belief he defends his place and his ground, though it be a slippery place for his feet to stand upon; and though in this place he seem to be fixed, yet the hunting part is most at liberty in such a man, and he is in a restless state, alwayes searching to find something which he hath a will to know, and in that place a presentation being offered he runs to gather it, and adds that to his belief: But this finds not the mercy, *For not in that willeth, nor in him that runneth, but in God alone is the mercy*; and he shews it when he will, and how he will, and to whom he will (mark) it is God that sheweth mercy, and he shews mercy to whom he will shew mercy (mark again) he shews it to whom he will, in what time he will, and it is the election that obtains it, and not the hunter, the willer, the runner, and comprehender; he doth not shew mercy to that part, neither doth that part obtain it, or enjoy it, for *Esau* is reprobated, (mark that: ) Therefore who would know

of God, and find the mercy, they must  
 still and wait in the Light. And this is the  
 word of the Lord God to all people; for in the  
 mercy is shewed, and the Election ob-  
 tained it, and there is Gods purpose sure accord-  
 ing to Election, and his mercy is sure to the E-  
 lected, and in the mercy the Election is raised,  
 the restless, hunting comprehending part  
 laid waste and subjected; and so the mercy is  
 given to *Jacob*, the birth of the Seed, because  
 he loves him, and it is withheld from *Esau*,  
 the birth of the Flesh, because God hates him;  
 though *Esau* search in the depth of his wis-  
 dom, and hunt to the farthest end of his ima-  
 gination, yet he can never find the mercy in  
 any way, for the purpose of God according to  
 Election must stand; and quiet *Jacob* that waits  
 in stillness, he is beloved, and unto him God  
 gives the mercy, and he obtains it, because he  
 is elected; but restless *Esau*, that hunts abroad,  
 is hated of God, and rejected; so in the mer-  
 cy *Jacob* raised and exalted, and *Esau* he is  
 laid down and subjected; then perfect freedom  
 the Seed is known, and mercy and peace is  
 possessed in that habitation.

Therefore all must cease from their own la-  
 bour, in which they are wearying themselves,  
 and come into stillness, quietness, and stayed-  
 ness, and seek the Seed of God, with which he  
 keeps

keeps Covenant and mercy for Ever ; in which Christ  
 Seed stands the Election before the world in a safe  
 foundation, and there the Simple Innocent joyce  
 minde in its tender breathings, receives Comfort and  
 solation ; for in the stillness the Everlasting and w  
 Springs opens, and the mercy goeth forth and is a  
 freeness, and the Election obtains it, and the good is,  
 Soul rejoyces in it ; and that is true Joy in the w  
 Lord, yea, fullness of Joy in his presence ; and brightn  
 now the Ransomed of the Lord comes from the press  
*Babylons Rivers*, where it hath sitten weeping and wh  
 ing, and in the mercy it returns to *Sion* Rejoycing  
 ting, and comes to be placed in *Sions* holy hillward  
 and learns the Songs of *Sion* ; and in the true parts a  
 of a Redeemed state, it sings the praise to the God  
 that lives for Ever. And here is the possession  
 in the Everlasting Kingdom, and a sitting down  
 in Everlasting peace, and blessing ; and this is  
 the faith of Gods Elect which is true, and the A P  
 faith gives victory over *Nimrod* and *Esau* ; for  
 Christ is the Authour of it, and in his power  
 standeth, and it is justified, and not condemn  
 ned ; and here is the one only true wife God an  
 known, and Jesus Christ whom he hath sent, and  
 and all that are of this faith, they have fellowship  
 ship with the Father, and with the Son, and with the  
 one another, and so they meet together in the pl  
 unity of the faith of the Son of God, in which in fl  
 faith they have peace with God through Jesus from  
 Christ

Christ, and in his peace they lie down together  
 in safety ; and as Lambs of one fold, they re-  
 joice under the Government of the good  
 Shepherd. So let none search to know be-  
 yond what is revealed in the Spirit ; for God is,  
 and is a rewarder of all that love him : [Mark]  
 God is, and none can know him, but as he re-  
 veals what he is in the Son, through whom the  
 brightness of his glory shines abroad, and the  
 express image of his person is made manifest ;  
 and who are contented with that measure which  
 is made manifest in the Son, they receive their  
 reward in it ; and all such are blessed whose  
 hearts and minds are simply disposed in love to  
 God.

---

*A particular Place of Bondage  
 Opened.*

The Principle of God in man is a true  
 and faithfull witness for God in every  
 sense, and it hath a sure Testimony against that  
 which worketh in darkness, in which  
 the Mystery of iniquity is seated, and  
 in which a place of Government in man, and sits ex-  
 ercising strength and power over man in the fall,  
 from that place doth all deceiveableness of

unrighteousness proceed, and the Witness of  
 God doth stand in its place, and is in it self a  
 holy Principle, which hath no communion with  
 darkness, nor with the deceiveableness of un-  
 righteousness, which from the darkness pro-  
 ceedeth; but with its purity it maketh manifest  
 the secret workings of the Mystery of iniquity,  
 and stands a witness against that part and prin-  
 ciple, and also the manifestation that is pro-  
 duced from it; and unto which of these a man  
 yields himself servant to obey, he is a servant to  
 it, and becomes actually disposed by it; and as a  
 man joyns to either, and comes under the reach-  
 ing power of either, so is his works brought forth, and  
 his words are spoken, and his deeds are done  
 from the actual motion within him, by one of  
 those Principles; and the words and deeds are  
 made manifest either to be good or evil, ac-  
 cording to the nature of the Principle unto  
 which man is joyned; and there is a clear dis-  
 tinction both in the ground, and in the mani-  
 festation; for as that of God in man is true  
 it self, and the nature of it is righteous, holy  
 and pure, so it doth declare it self distinct  
 from every manifestation proceeding out of  
 darkness, and hath a sure Testimony in it  
 against it in every place: for as it is certain  
 that man is joyned to one of these Principles,  
 and is a servant to it; so it is as certain,



unto which he is joyned and serving, the same  
 doth actually dispose him in the motion of it  
 self; and he being a servant to it, and actually  
 disposed by it, the fruits of its nature is mani-  
 fest through him, either in the good, or in the  
 evil. So when the wicked one brings forth his  
 works through man, that work comes out of  
 man; and defiles him, and it is plain, that  
 there is a root within him from which it receives  
 nourishment, and so is produced and brought  
 forth; and there is sometimes a war felt in  
 man, betwixt the two Natures and Principles,  
 touching the manifestation of their own na-  
 tures, either in good or evil, and man in him-  
 self may know it both in words, and deeds, and  
 he may also know that many times he is over-  
 come of the evil, and yields himself to its  
 power and motion; and the evil having got the  
 dominion by mans yielding himself to obey it,  
 then doth its nature manifest it self in  
 words, and deeds; then man may feel in  
 himself that he hath transgressed the good, and  
 the good is reproved, and in himself is  
 many times so judged, that he saith in his heart  
 will never speak such words again, nor do  
 such deeds again; yet he cannot thereby save  
 himself, but as he joynes to the motion of the  
 good, with the good to overcome evil in its con-  
 ception; and then coming to be actually dispo-

fed by the good, that which goeth out of him doth not defile him, for it is good both in thought, word, and deed.

I do not hereby set up Religion in a form or practise of any observation distinct from the Principle of God ; neither dare I disown that practise which is observed in obedience to the motion of the Principle, for they that do so will save the worser part alive ; and if man do not answer the Principle of God, and obey in all things that it manifests in him, either to good, or evil ; and if he do not chuse the good, and deny the evil, after it be so manifested, but that he love the evil more than the Principle that doth discover it, that man of necessity come under reproof of that Principle which is good, which with its Light discovered the evil to him, before he came to act it.

So consider how this comes to pass, how the distinction lies both in ground and manifestation, seeing that there is a manifestation outward, according to the natures of the Principles within ; and by such manifestation it may be discerned which Principle hath Governed the ment in man, and unto which he is joynd ; and this Judgement doth prove the Principle and not the manifestation or practise distinct from the Principle ; and this Judgement is concluded upon suppositions, but upon grounds outw

and sure ground, and doth give a certain sound  
 in which distinction, both to principle and practise; I  
 say this judgement doth not conclude supposed-  
 ly, as such or such a thing may be practised in a  
 the true form distinct from the true principle, but  
 that gives true Judgement infallibly in the ground.  
 And who judges according to appearance onely,  
 doth from thence conclude supposedly, that a  
 practise may be distinct from the true prin-  
 ciple, and from that ground judge the true pra-  
 ctise in general, which stands in the principle,  
 they err in judgement: for though in some  
 things there may be a practise manifest, and  
 that practise may be distinct from the true prin-  
 ciple, and yet in practise be the same outward-  
 as that practise is which stands in the true  
 principle; yet this is not a sufficient ground, to  
 judge the practise in general, as if no such pra-  
 ctise should be manifested from the principle,  
 and not observed in obedience to the principle, be-  
 cause such a practise may stand only in appear-  
 ance, for the love of God is not so bounded,  
 that it may some in their own bowels be so straitned,  
 that they thereby keep the Seed from the universali-  
 ty of its own manifestation; and such conclusi-  
 ons do add bondage to the pure in every place.  
 I do not hereby justifie any practise what-  
 soever, though it may stand in a true observa-  
 tion outwardly, which doth not come to pass  
 through

through the motion of the true principle inwardly ; neither do I condemn, but do own and stand by that practise which in the true principle is conceived, and through the motion the Principle is manifested, and in obedience observed ; and whoever judges the observation of this practise, they judge the power of God in the ground, because it is a practise observed in obedience to the motion of the power ; for as I know that Regeneration doth lie wholly inward as to the work of it, so I also know, when being wrought and perfected, the Seed of God doth manifest its own nature, which may be known without ; and where it is not so, the Seed is in bondage, and Regeneration is not perfected. And who would know Regeneration perfected, they must learn to stand still, and not to oppose, and the power by which Regeneration is wrought and perfected, nor to reason against the operation of the power, for in doing so, they wound themselves ; but in standing still, and eyeing the power in its motion, & obeying the power as it moveth, the power will call the reason into silence ; and having silenced the reason, it hath a free course to work effectually ; and is the belief standing in the power, the Love comes over every strong hold, and layeth the walled Cities waste, and brings desolation upon every part of the oppressing nature, and striketh the

( 27 )  
ple whole body of it with deat  
o own all things are possible. A  
eprin all that in the power belie  
tion, pass and perfected, then is t  
edient the Seeds resurrection man  
ervant aged and renewed, and both b  
wer spirit glorifies God: then doth the  
life of it self in its perfect holiness, which  
power not own any manifestation of darkness;  
where this path is perfect peace and satisfaction; to  
ow, to be regenerated and born again, is a state be-  
of God the strongest part of mans own reason, and  
believe work which reason can never bring to  
ed, and therefore lies beyond it, and is not to  
rfectly comprehended with that part; but as the  
perfect self stands in the power, so the power work-  
open, and removeth that nature which hath op-  
wounded, and the Seed is raised in the power, and  
e opens up in the power, and there is Gods sal-  
y wisdom felt and known, and all his fresh springs  
being in his Love and Life, and the birth is nou-  
rished with his vertue, and feeds upon that  
which is good for food. And here is eating and  
n, it is feeding and rejoycing, the presence of the  
and is felt, and fulness of joy in his presence, and  
e Love, and Life, and Wisdom spreads abroad,  
his pure Nature is manifest in all good  
and hath a Testimony against all the evil;  
the Birth delights to do the Fathers will,  
and

in against his Counsell  
 the Truth, and against  
 the Truth in every place. So  
 the fear of the Lord God,  
 spirit in the love; for it is love  
 and know that the Living Stone  
 foundation, though the wise Builder  
 it, and upon that the Building is  
 named, and stands and rejoyces though  
 tempests blows upon it: And take heed of  
 her, for he betrayes with a kiss.

*From a Lover of the Seed of God  
 universally.*

*William Smith*

**T**hou pure Life, what is like unto thee?  
 Thy Path is Peace, thy Love is full and free:  
 Thou art the chiefest good, thy beauty doth excel:  
 blessed are those that in thy Bosom dwell.

The fullness of thy Springs do satisfie the poor:  
 The freshness of thy Streams is alwayes rich in store.  
 The Plant of thy own hand doth take deep root in thee,  
 And thou supplies its tenderest, and feeds it wholly free.

Thou art both first and last, and there is not another  
 Who have true liberty in thee, they do not thy Life lose.  
 But in thy Love thy Spring and in thy Power stand  
 And they rejoyce in Life and Peace, and rest for ever.

THE END.